John Ludford his Book

July 26 1766

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MUSEUM

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AN

INTRODUCTION

TO

Spelling *and* Reading Engliſh.

Being the moſt Plain and Eaſy METHOD of

Teaching *Young Children* to READ.

CONTAINING,

I. TABLES of *Monoſyllables*, adapted to the Capacity of the *Youngeſt Children*; leading them on gradually from the eaſieſt, to the more difficult, and ſo to the hardeſt Words.

II. TABLES of *Diſſyllables*, after the ſame Manner:

And,

III. TABLES of *Triſſyllables*, with their proper *Diviſion* and *Accent*.

To which are added,

One Hundred and Sixty *Leſſons* in *Words*, of *One*, *Two* and *Three Syllables*; ranged in proper Order, by Way of *Praxis*, on the ſeveral *Tables*.

And a ſhort

CATECHETICAL DISCOURSE,

Explaining the Rules for *Spelling*, *Pointing*, &c.

Recommended *by many* School-Maſters, *under their Hands, as the moſt* Practical *Performance of this Kind.*

The TWENTY-SECOND EDITION.

To which is added,

A TREATISE on the Arts of *WRITING* and *ARITHMETICK*; with a *Specimen* of the *Hands* now in Uſe: Engraved by Mr. BICKHAM, *Senior*.

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Six Familiar FABLES adorn'd with proper *Sculptures*, to Delight and Inſtruct YOUTH.

Deſigned for the Uſe of SCHOOLS.

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Author of the *General Introduction to Trade and Buſineſs.*

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Printed for B. DOD, at the *Bible* and *Key*, in *Ave Mary Lane*; and S. CROWDER, at the *Looking-Glaſs*, in *Patternoſter-Row*. MDCCLXIV.

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BRITISH MUSEUM

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TO THE

WORSHIPFUL, REVEREND, and WORTHY

GENTLEMEN,

THE

Aldermen, *Clergy*, and *Others*;

Who are SUBSCRIBERS to the

Charity SCHOOLS

OF

Bridge, and *Candlewick* Wards,

LONDON:

This PIECE, Publiſhed for the Uſe of the POOR CHILDREN, Educated by *Your Charity*, is (with all Humility) dedicated by,

GENTLEMEN,

Your very humble Servant,

William Markham.

WE, whoſe Names are hereunto Subſcribed *(being School-Maſters)* have peruſed this *Introduction* to *Spelling* and *Reading*; and do approve of the ſame, as very *uſeful* for that Purpoſe.

James Patterſon, M.A.
George Thompſon, M.A.
Robert Talbott, M. A.
George Topping, Cler.
John Thompſon,
Thomas Tomlinſon,
Robert Mann,
Thomas Murray,
William Brooks,
Alexander Henderſon,
William Smith,
Iſaac Brewſter,
Joſeph Acors,
Stephen Hall,
John Blundell,
Richard Cartwright,
Henry Harris,
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William Thornton,
Thomas Blakeway,
William Bull,
John Day,
James Severn,
Thomas Maitland,
Jonathan Jackſon,
Chriſtopher Bradſhaw,
Solomon Lowe,
Richard Morris,
Thomas Smith.

THE

THE PREFACE.

THE Twenty-one former Impreſſions *being ſold off, and my Endeavour to ſerve the* Publick, *being kindly received, I have ſent into the World this* Twenty-ſecond Edition.

My Deſign in the firſt Publication of this Book, was to render this Principal Part of Education, *as eaſy as poſſible, both to the* Teacher *and* Learner; *not by laying down* Rules *and* Theorems (*which* little Children *cannot underſtand*) *but by leading the* Pupil *on gradually, from the Knowledge of* Letters, *to* Syllables *and* Words, *in eaſy* Tables *and ſhort* Leſſons, *adapted to a* Child's Capacity: *And how well this Deſign has ſucceeded, I ſubmit to the Judgment of the many Judicious* School-Maſters *and* School-Miſtreſſes, *who proceed by this* Method.

I hereby return my hearty Thanks to the many Reverend and Worthy Gentlemen, *concerned in promoting the* CHARITY SCHOOLS, *in* GREAT-BRITAIN, *for their* Kind Recommendations *of* this Book *to their ſeveral* Schools; *and alſo to the many* Maſters *and* Miſtreſſes *in* Town *and* Country *who encourage the* Uſe of it; *and my Endeavour ſhall be, in every* Edition, *to be publiſh'd for Time to come, to render it as* correct *as poſſible.*

I will now give thoſe who have not ſeen or conſider'd this Piece, *an Account of the* Method *of* Teaching *to* Read, *hereby propoſed: I have at the Beginning placed* two Leaves *of* Alphabets *and eaſy* Syllables; *becauſe a* Child

wears out these first Lessons, *before he learns them.*—— *The* Tables of Words *are but short, because I would have more Space for the* Lessons, *which sooner bring the Child to* Reading.——*I have put some* Lessons *in the* English Character, *that so they may be as familiar as the other* Characters.——*I have divided the* Words *of more than one Syllable, according to the* Rules *for* Spelling.——*I have made a* Catechetical Discourse, *wherein the* Rules *for* Spelling *are explain'd, the Use of* Points *or* Stops, Characters *used in* Printing *or* Writing Capital Letters *and other necessary Things are consider'd; and if any Person shall desire a farther* Instruction in Grammar, Writing, Accompts, *and many other* Parts *of* Learning, *I have amply provided for him in my* General Introduction *to* Trade *and* Business. *To oblige some* Friends *and* Well-wishers, *I have added a short* Introduction *to* Writing *and* Arithmetick; *with a* Specimen *of the modern* Hands, *and the* Numeration, Pence, *and* Multiplication Tables, *as they are used in* Schools; *also some* Instructions *by Way of* Fable *or* Allegory: *And this is done in such a Manner, as that it cannot fail of* Delighting, *as well as* Improving Children; *for* whose Sake only *this Book is published.*

Upon the thorough Consideration of what is herein exhibited, I cannot think of any other necessary Addition, *or* Alteration, *than what this* Edition *contains; but if any* good-natur'd Brother *shall advise any Thing that will make the Piece* more Useful, *I will be thankful for any* such Information.

THE

The Alphabets of LETTERS.

Roman Small Letters.

a b c d e f g h i j k l m n o p q
r ſ s t v u w x y z

Roman Capitals.

A B C D E F G H I J K L M N O P Q
R S T V U W X Y Z.

Italick Small Letters.

a b c d e f g h i j k l m n o p q
r ſ s t v u w x y z.

Italick Capitals.

A B C D E F G H I J K L M N O P Q
R S T V U W X Y Z.

English Small Letters.

a b c d e f g h i j k l m n o p q
ꝛ r ſ s t v u w x y ȝ.

English Capitals.

A B C D E F G H I J K L M N O P Q
R S T U W X Y Z.

Vowels.

a e i o u, and w y for u i.

Conſonants.

b c d f g h j k l m n p q r ſ s t v w x y z.
bd, pq, mn, rt, vy, kh.

Letters joined together.

ct, ff, fi, ffi, ffl, ſh, ſi, ſb, ſk, ſſ, ſſi, ſl, ſt.

Eaſy Syllables of Two Letters.

a	e	i	o	u	a	e	i	o	u
ab	eb	ib	ob	ub	ap	ep	ip	op	up
ac	ec	ic	oc	uc	ar	er	ir	or	ur
ad	ed	id	od	ud	as	es	is	os	us
af	ef	if	of	uf	at	et	it	ot	ut
ag	eg	ig	og	ug	au	eu	—	ou	—
ah	eh	—	oh	—	aw	ew	—	ow	—
ak	ek	ik	ok	uk	ax	ex	ix	ox	ux
al	el	il	ol	ul	ay	ey	—	oy	—
am	em	im	om	um	az	ez	iz	oz	uz
an	en	in	on	un					

Eaſy Syllables of Two Letters.

a	e	i	o	u	y	a	e	i	o	u	y
ba	be	bi	bo	bu	by	pa	pe	pi	po	pu	py
ca	ce	ci	co	cu	cy	ra	re	ri	ro	ru	ry
da	de	di	do	du	dy	ſa	ſe	ſi	ſo	ſu	ſy
fa	fe	fi	fo	fu	fy	ta	te	ti	to	tu	ty
ga	ge	gi	go	gu	gy	va	ve	vi	vo	vu	vy
ha	he	hi	ho	hu	hy	wa	we	wi	wo	—	wy
la	le	li	lo	lu	ly	ya	ye	—	yo	yu	—
ma	me	mi	mo	mu	my	za	ze	zi	zo	zu	zy
na	ne	ni	no	nu	ny						

The Alphabets of LETTERS.

Roman Small Letters.

a b c d e f g h i j k l m n o p q
r ſ s t v u w x y z.

Roman Capitals.

A B C D E F G H I J K L M N O P Q
R S T V U W X Y Z.

Italick Small Letters.

a b c d e f g h i j k l m n o p q
r ſ s t v u w x y z.

Italick Capitals.

A B C D E F G H I J K L M N O P Q
R S T V U W X Y Z.

English Small Letters.

a b c d e f g h i j k l m n o p q
r ſ s t v u w x y z.

English Capitals.

A B C D E F G H I J K L M N O P Q
R S T U W X Y Z.

Vowels.

a e i o u, and w y for u i.

Conſonants.

b c d f g h j k l m n p q r ſ s t v w x y z.
bd, pq, mn, rt, vy, Rh.

Letters joined together.

ct, ff, fi, ffi, fl; ſh, ſi, ſb, ſk, ſſ, ſſi, ſl, ſt.

Easy Syllables of Two Letters.

a	e	i	o	u	a	e	i	o	u
ab	eb	ib	ob	ub	ap	ep	ip	op	up
ac	ec	ic	oc	uc	ar	er	ir	or	ur
ad	ed	id	od	ud	as	es	is	os	us
af	ef	if	of	uf	at	et	it	ot	ut
ag	eg	ig	og	ug	au	eu	—	ou	—
ah	eh	—	oh	—	aw	ew	—	ow	—
ak	ek	ik	ok	uk	ax	ex	ix	ox	ux
al	el	il	ol	ul	ay	ey	—	oy	—
am	em	im	om	um	az	ez	iz	oz	uz
an	en	in	on	un					

Easy Syllables of Two Letters.

a	e	i	o	u	y	a	e	i	o	u	y
ba	be	bi	bo	bu	by	pa	pe	pi	po	pu	py
ca	ce	ci	co	cu	cy	ra	re	ri	ro	ru	ry
da	de	di	do	du	dy	ſa	ſe	ſi	ſo	ſu	ſy
fa	fe	fi	fo	fu	fy	ta	te	ti	to	tu	ty
ga	ge	gi	go	gu	gy	va	ve	vi	vo	vu	vy
ha	he	hi	ho	hu	hy	wa	we	wi	wo	—	wy
la	le	li	lo	lu	ly	ya	ye	—	yo	yu	—
ma	me	mi	mo	mu	my	za	ze	zi	zo	zu	zy
na	ne	ni	no	nu	ny						

TABLE I.

Eaſy Words of One Syllable.

ADd	wall	baſs	den	big
bad	dam	laſs	fen	fig
lad	ham	maſs	hen	pig
had	pam	paſs	ten	rig
ad	ram	bat	pen	wig
mad	can	cat	wen	bill
pad	fan	fat	leſs	fill
ſad	pan	hat	meſs	hill
wad	ran	mat	yes	mill
bag	tan	pat	bet	till
tag	wan	rat	get	will
ſag	cap	ſat	let	dim
nag	lap	tat	met	him
ag	pap	vat	net	rim
mag	rap	beg	pet	bin
nag	ſap	leg	ſet	fin
rag	tap	meg	wet	pin
tag	bar	peg	yet	kin
wag	car	ell	bib	ſin
all	far	bell	fib	tin
ball	jar	cell	jib	win
tall	mar	fell	rib	hir
fall	tar	ſell	bid	lip
pall	war	tell	hid	nip
tall	aſs	well	lid	rip

ſip	rod	tot	fun	purl
tip	ſod	wot	gun	duſt
fir	tod	bud	hun	muſt
ſir	bog	mud	pun	ruſt
his	dog	buff	run	buſh
miſs	fog	cuff	ſun	guſh
bit	hog	huff	tun	huſh
cit	jog	muff	cup	puſh
fit	log	puff	pup	ruſh
hit	fop	ruff	ſup	tuſh
nit	hop	bug	bur	buſk
pit	lop	hug	fur	huſk
ſit	mop	mug	but	muſk
tit	pop	pug	cut	tuſk
wit	ſop	rug	gut	cute
cite	top	tug	hut	lute
rite	for	bull	jut	mute
fix	nor	cull	nut	buſt
mix	boſs	dull	put	juſt
ſix	loſs	full	rut	muſt
bob	moſs	gull	tut	ruſt
fob	toſs	hull	cure	burn
hob	cot	lull	dure	turn
job	dot	mull	lure	urn
mob	got	null	pure	cube
rob	hot	pull	ſure	tube
ſob	jot	gum	cure	bub
god	lot	hum	lure	cub
hod	not	mum	mure	nub
jod	pot	num	curl	tub
nod	rot	ſum	furl	mule
pod	ſot	bun	hurl	rule

TABLE II.

Ace	ale	ſand	elf	here
face	bale	wand	pelf	mere
lace	cale	gland	ſelf	were
mace	dale	ſtand	ſhelf	there
pace	gale	brand	belt	where
race	male	grand	felt	etch
brace	pale	ape	melt	fetch
grace	rale	cape	pelt	ſketch
trace	ſale	gape	ſmelt	wretch
back	tale	tape	bend	fence
hack	wale	caſt	lend	hence
jack	whale	faſt	mend	pence
lack	came	laſt	rend	thence
nack	dame	maſt	ſend	whence
pack	fame	paſt	tend	bench
ſack	game	vaſt	vend	tench
tack	lame	blaſt	blend	trench
black	name	cave	ſpend	wench
clack	ſame	gave	rent	length
ſlack	tame	have	bent	ſtrength
crack	blame	pave	lent	bide
age	flame	rave	ſent	pride
page	name	ſave	vent	hide
rage	band	wave	went	ſlide
ſage	hand	brave	crept	ſtride
wage	land	crave	ſwept	drift
age	rand	grave	wept	liſt

ſhiſt

ſhift	ſink	give	cloke	thoſe
ſwift	ſlink	live	ſmoke	dote
bright	think	lynx	ſpoke	note
fight	ſtink	minx	ſtroke	vote
fright	wink	block	yoke	dove
light	pipe	clock	folk	glove
might	ripe	flock	yolk	love
night	wipe	frock	bold	move
plight	tripe	hock	cold	prove
right	type	knock	cole	rove
ſight	bind	lock	dole	much
tight	blind	mock	hole	ſuch
wright	find	rock	mole	plumb
write	kind	ſhock	pole	thumb
lime	mind	ſock	ſole	plume
time	rind	ſtock	whole	ſtumb
brine	wind	plod	roll	thumb
line	dire	ſhod	ſcroll	blunt
mine	fire	bode	toll	brunt
nine	hire	mode	bond	grunt
pine	mire	node	fond	bung
thine	fire	ode	pond	ſtrung
wine	tire	rode	cope	wrung
whine	wire	ſtrode	hope	pluſh
ſign	diſh	loft	mope	thruſh
ſine	fiſh	ſoft	rope	crude
twine	piſh	rogue	doſe	prude
brink	wiſh	vogue	hoſe	budge
drink	bite	frog	noſe	grudge
ink	mite	prog	poſe	judge
link	dive	broke	roſe	

TABLE III.

Words of one Syllable, wherein Two Vowels make a Dipthong.

Ai				
	maid	ſtrait	vaunt	dead
Aid	main	ſtraight	Ea	deaf
ail	nail	tail	Bead	deal
aim	paid	taint	beak	dealt
air	pail	train	beam	dean
bail	pain	twain	bean	dear
bait	paint	vail	bear	dread
brain	pair	vain	beaſt	dream
chain	plain	wail	beat	ear
claim	praiſe	wait	bleach	earn
drain	rail	Au	breach	eaſe
fail	rain	Aunt	bread	eaſt
fain	raiſe	baul	breadth	eat
faint	ſaid	caught	breaſt	fear
fair	ſail	caul	breath	feaſt
faith	ſaint	cauſe	breathe	feat
flail	ſaith	clauſe	cheap	flea
frail	ſkain	fault	chear	fleam
gain	ſlain	laugh	cheat	glean
grain	ſnail	naught	clean	greaſe
hail	ſtain	pauſe	clear	great
hair	ſtairs	taught	cream	greave
laid	ſtrain	vault	creaſe	head

heaven

heaven perch leaſe deep reel
health peace tear deer ſee
heap reach teat eel ſeed
hear read tread feed ſeem
hearſe realm thread feel ſeen
heart ream treat fees ſheep
heat reap veal feet ſheet
heave rear weak flee ſleep
knead ſea wealth fleece ſleet
lead ſeal wean free ſneeze
leaf ſeam wear freeze ſpeech
league ſear weave geeſe ſpeed
lean ſearch wheat greet ſteel
leap ſeat yea green ſteem
learn ſheaf year heed ſteep
leaſe ſhear zeal heel ſcreen
leaſh ſheath Ee jeer ſpleen
leave ſmear Beef keel ſqueel
mead ſneak been keen ſtreet
meal ſpeak beer keep ſweet
mean ſpear bees knee teeth
meant ſpread beet kneel thee
meat ſtead bleed lees three
near ſteal bleet leet tree
neat ſtean breeſe meek weed
peace ſtream cheek meer ween
peach ſwear cheer meet weep
peal ſweat cheeſe need wheel
pear tea creed peer Ei
peaſe teach creep peep Drein
peal teal deed peer eight
plead team deem reed feign
freight

freight broad noiſe looſe four
height coach oil mood flout
reign coal point moon gout
reins coaſt poiſe noon ground
ſeize coat ſoil pool group
ſtreight goat toil proof grout
their groat voice roof hound
Ie hoarſe void room hour
Bier load Oo root houſe
brief loaf Book ſoon loud
chief moan boot ſhook louſe
field oak blood ſhoot lout
fiend oar bloom too mould
fierce oat brood tool mount
friend road brook wood mourn
grief roar cool wool mouſe
grieve roaſt doom Ou nought
liege throat door bought noun
piece toad food bounce ought
pierce toaſt fool bound ounce
ſhield Oi foot bout our
ſiege Boil flood brought out
ſieve broil floor could pounce
thief coil good count pound
thieve coin gooſe courſe pour
yield choir groom croud pout
Oa foil hood doubt proud
Boar hoiſt hoof dough rough
board join hook drought round
boaſt joint hoop fought rout
boat loin look foul ſhould
broach moiſt loop found ſhout
ſnout

ſnout
ſoul
ſound
ſour
ſouth
ſprout
though
through
tough
trough
touch
vouch
would
wound
young
your
youth

Ua

Guard
quack
quake
qualm
quart
quaſh

Ue

Gueſs
quell
quench
quirk

Ui

Build
fruit

guide
guile
guild
guilt
juice
quick
quid
quill
quilt
quire
quit
quite
ſluice
ſuit

Aw

Awe
awl
dawb
dawn
draw
drawn
fawn
flaw
gnaw
law
jaw
laws
maw
paw
pawn
raw
ſaw

ſtraw
taw
thaw
yawn

Ew

Blew
brew
crew
dew
drew
ewe
few
flew
grew
hew
jew
knew
lewd
mew
new
pew
ſew
ſhew
ſkew
ſlew
yew

Ow

Bow
bowl
blow
brow
brown

cow
cowl
down
drown
fowl
flow
frow
frown
how
gown
grow
grown
know
known
low
mow
mown
now
owl
prow
row
ſow
tow
vow

Ay

Bay
bray
clay
day
dray
fray
gay

hay
jay
lay
may
nay
pay
play
pay
ray
ſay
ſplay
ſpray
tray
way

Ey

Dey
grey
hey
key
prey
they
wey
whey

Oy

Boy
coy
foy
hoy
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Twenty

Twenty Eaſy Leſſons in Monoſyllables.

LESSON I.

A Wiſe Child will ſtrive to learn; but one that is not wiſe, will not do ſo.

He that minds his Book ſhall have Praiſe; but he that will not learn, muſt feel the Rod.

The wiſe Child will think of his Book, and ſhall not be beat; but the Fool will mind Play, and muſt be whipt.

LESSON II.

Sure no Thing can pleaſe you more, than to have all your Friends ſpeak well of you.

This they will do, if you learn your Book, and do ſtrive to do well.

All Men praiſe and love the good Child that makes the beſt Uſe of his Time.

But he that is naught, and will not learn, muſt have Stripes.

LESSON III.

In your Youth learn thoſe Things that may do you Good when you are Old.

Do not grudge to take Pains, for that will be for your Good all your Life-time.

By the Care you now take, to know and learn, you will gain Fame, Wealth, and Peace, when you grow up.

LESSON IV.

Strive to make the beſt Uſe of your Time; now it is your Day, make the moſt of it.

If you let this Day of Youth ſlip from you, it will come no more; then hold it faſt while you have it.

Waſt not an Hour of it in vain Things; but ſtrive all you can to gain what will be for your Good.

LESSON V.

In all your Works ſtrive to pleaſe God: He is your beſt Friend at all Times.

All your Thoughts, Words, and Works, are known to him; he will find out all your Ways.

Since you cannot hide yourſelf from him, do not that which is ill, though to gain the whole World.

LESSON VI.

When you riſe out of your Bed in the Morn, firſt pray to God, to bleſs and keep you this Day, and all the Days of your Life, from all Things that may hurt you.

Give him Thanks for his great Love to you; for your Health, Reſt, and Strength; for his Care of you, and all that he gives you.

Let your firſt Thoughts be of Him; to Him lift up your Heart.

LES-

LESSON VII.

Next, waſh your Hands and Face clean, comb your Hair, and then make haſte to School.

Walk in Peace to and from School; let not your Voice be heard in the Street, nor give Cauſe to thoſe who ſee you, to ſay, You are rude.

Pull off your Hat, or make a Bow to thoſe you meet, and know by the Way; and to all your Friends.

LESSON VIII.

When you are come to School, firſt bow to him who is to teach you what you are to learn.

Then greet your Mates, and ſit down in your Place; but make no Noiſe, all the Time you are there.

When you are to learn, do to the beſt of your Skill: for that will be your own when you are gone from School.

LESSON IX.

If you pray, or ſing Praiſe to God, think to whom you ſpeak; and let no vain Thoughts be in your Heart.

As God knows all Things, you cannot mock him, but he muſt ſee it.

Then dare not to ſtare at a vain Thing, nor give Place to a vain Thought; but let God have your Heart, and ſerve him with all your Soul.

LES-

LESSON X.

Let not Sloth have a Place in your Mind for it will ſpoil all you are to learn.

It is a Vice that is ſure to hurt you; the drive it away with all your Strength.

If you take it for a Gueſt, be ſure of Harm from it; if you chaſe it from you, you do well.

LESSON XI.

Have a due Senſe of what you learn; i will be for your Good in Time to come.

Do not let Play rob you of your Time tha you ought to ſpend to learn; 'tis a vain Thin to go to School, and not gain by it.

You will wiſh, when you are come of Age that you had bent your Mind more to learn i your Youth.

LESSON XII.

If you go to Church (which you muſt b ſure to do when you can) think that you go t God's Houſe.

There he will have a ſtrict Eye on you, fo he is by you to ſee all your Thoughts.

If a Child that is near you would talk t you, mind him not; but let him know tha he ought to be whipt for his Fault.

LESSON XIII.

In the Church the Prieſt is to ſpeak, an you with Care to hear him.

Min

Mind well what he ſays, for he ſhews you the Way of Life.

The Life that now is, is ſhort; but the Life to come has no End.

Then ſtrive in your Youth to know God, to ſerve him, and keep his Laws.

LESSON XIV.

When you are at Home, mind what your Friends ſay, and do what they bid you.

Let them not tempt you to ſwear, lie, or break God's Laws; for thoſe Things you ought not to do, though they ſhould bid you.

But in all that is juſt and right you are bound to do as they would have you.

LESSON XV.

When you are not at School, and have Leave from your Friends to play, let your Play be ſuch as is free from Blame.

Do not ſteal Things to play with from your Mate, nor fright, wound or beat him.

But love Peace and Truth, and pleaſe all whom you have to do with.

LESSON XVI.

Thoſe who ſeek your Hurt, you ſhould ſhun; and beg of God to keep you from them, and turn their Hearts.

Love all as you would they ſhould love you; and

and to do all, as you would be done to your-ſelf.

Ill comes to him that thinks ill; and thoſe that aim at the Juſt, in the End hit them-ſelves.

LESSON XVII.

Keep your Heart with all Care; out of the Heart comes Life and Death.

Ill Things that tend to your Hurt come from thence; and good Things that tend to your Wealth, ſpring from it.

Ill Thoughts are from thence; they bring forth ill Words, and ill Acts: Then keep a Guard on your Heart at all Times.

LESSON XVIII.

Spare your Speech, and you will ſpare your-ſelf; a cloſe Mouth is a Sign of a wiſe Head.

A wiſe Man may be thought to be a Fool, if he talks too much; and a Fool may be thought wiſe, if he holds his Tongue.

A Man is known by his Talk; and a Fool's Bolt is ſoon ſhot.

LESSON XIX.

If you have done an ill Act, do ſo no more; but mend for the Time to come.

Men will paſs by one falſe Step; and God will not caſt you off, if you ſtrive to mend your Fault for Time to come.

Let

Let the Time paſt mind you of the Ill you have done, and the Time to come make you do ill no more.

LESSON XX.

Be ſure a Time will come, when all muſt lie down in the Duſt, and though the Grave, may for a while keep Part of us, yet the Soul can by Means die.

God will be ſure to judge us at the laſt Day, as our Deeds have been in this Life.

Then let us all think and do that which is right; for this is the way to have peace at the laſt.

My Child, learn what is good, make GOD *thy End,*
For He at all Times will be thy faſt Friend:
Shun all bad Ways, hate Vice, love Truth, and then
You will be lov'd and prais'd by all good Men.
Think now in Youth, how you in Age may live:
If you to learn GOD's *Laws your Mind will give,*
You will be bleſt on Earth, and when you die,
You ſure will be with GOD, *who dwells on High.*

Twenty Eaſy Leſſons in Monoſyllables, taken out of the Pſalms.

LESSON I.

Pſ. 14. THE Fool hath ſaid in his Heart, There is no God.

They are all gone out of the Way; there is none that doth Good; no not one.

They curſe with their Mouths; their Feet are ſwift to ſhed Blood.

The Way of Peace have they not known; there is no Fear of God before their Eyes.

They were brought into great Fear, where no Fear was.

They make a Mock at the Poor; but he truſts in the Lord.

LESSON II.

Pſ. 15. Lord, who ſhall dwell in thy Houſe, or who ſhall reſt on thy Hill.

He that leads a good Life, and doth the Thing which is right, and ſpeaks the Truth from his Heart.

He that ſets not by his own Ways, but is low in his own Eyes, and makes much of them that fear the Lord.

He that hath not done Ill to his Friend, nor ſpoke ill of him.

He

He that hath done Good, and not done theſe ill Things, ſhall not fall, but ſtand to the End.

LESSON III.

Pſ. 16. Keep me, O God, for in thee have I put my Truſt.

O my Soul, thou haſt ſaid to the Lord, Thou art my God; my Goods are of no Worth to thee.

All my Joy is in the Saints that are in the Earth; and in ſuch as love thy Ways.

My Heart is glad, my Joy is great; for thou wilt not leave my Soul in Hell, but wilt ſhew me the Path of Life.

LESSON IV.

Pſ. 17. I will love thee, O Lord, my Strength, the Lord is my Rock, and my ſtrong Hold, my God, and my Might, in whom I will truſt.

I will call on the Lord for Help, ſo ſhall I be ſafe from them that hate me.

The Pains of Hell came round me; the Snares of Death took hold on me.

But I will call on the Lord, and make my Plaint to my God.

So ſhall he hear my Voice out of his Houſe, and my Plaint ſhall come to him.

LESSON V.

Pſ. 18. God ſhall ſend down from on high to fetch me, and take me out of the Floods that are round me.

He ſhall rid me from my ſtrong Foes, and from them which hate me; for they are too ſtrong for me.

The Lord ſhall bleſs me, as my right Way has been ſeen by him, and as my Hands have been clean, ſo ſhall he ſave me.

For I have kept the Ways of the Lord, and have not caſt off the Laws of my God.

LESSON VI.

Pſ. 18. The Way of God is a pure Way; the Word of the Lord is try'd in the Fire; he keeps all thoſe that put their Truſt in him.

For, who is God but the Lord? or, Who hath Strength but our God?

It is God that girds me with Strength of War, and makes my Way pleaſe him.

He makes my Feet like Hart's Feet, and ſets me up on high.

For this Cauſe will I give Thanks to Thee, O Lord, and ſing Praiſe to thy Name.

LESSON VII.

Pſ. 22. My God, look on me; why haſt thou left me, and art ſo far from my Health, and from the Words of my Plaint?

O my God, I cry in the Day time, but thou doſt not hear; and in the Night I take no Reſt.

Our Old Men did hope in Thee; they did truſt in Thee, and thou didſt help them.

They did call on Thee, and Thou didſt ſave them; they put their Truſt in Thee, and Thou didſt keep them.

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LESSON VIII.

Pſ. 25. To Thee, O Lord, will I lift up my Soul; my God, I have put my Truſt in Thee; O let me not be brought to Shame.

For all they that hope in Thee ſhall have Joy; but ſuch as go out of thy Way ſhall be brought low.

Shew me thy Ways, O Lord, and teach me thy Paths.

Lead me forth in thy Truth, and learn me, for Thou art the God of my Health; in Thee hath been my Hope all the Day long.

LESSON IX.

Pſ. 26. O think not on the Sins of my Youth; but think on me, O Lord, for my Good.

All the Paths of the Lord are Truth, to ſuch as keep his Laws.

What Man is he that fears the Lord; him ſhall he teach in the Way he ſhall chuſe.

His Soul ſhall dwell at Eaſe, and his Seed ſhall have the Land.

Mine Eyes look to the Lord, for he ſhall pluck my Feet out of the Net.

LESSON X.

Pſ. 27. The Lord is my Light, and my Health; whom then ſhall I fear: the Lord is the Strength of my Life; whom then ſhall I dread?

When bad Men, who are my Foes, came on me to eat my Fleſh, they fell down.

Tho' an Hoſt of Men were laid to catch me, yet ſhall not my Heart fear; and though there roſe up War, yet I will put my Truſt in him.

One Thing have I aſk'd of the Lord, That I may dwell in the Houſe of the Lord, all the Days of my Life.

LESSON XI.

Pſ. 27. Hear my Voice, O Lord, when I cry to Thee: O hide not thou thy Face from me.

Thou haſt been my Help, leave me not; nor go from me, O God of my Health.

When my Friends leave me, my God takes Care of me.

Give me not up to the Will of my Foes, for ſuch as ſpeak wrong riſe up to do me Hurt.

I ſhould faint, but that I think of thy Love, O God, and live.

O tarry thou for the Lord; be ſtrong, and he ſhall help thee, and put thou thy Truſt in the Lord.

LESSON XII.

Pſ. 28. To Thee will I cry, O Lord, my Strength; think no Scorn of me, leſt if thou make as tho' thou didſt not hear, I be like them that go down to the Pit.

Hear my Voice when I cry to Thee, when I hold up my Hands to thy Seat.

O!

O! caſt me not out with bad Men, who ſpeak kind with their Mouths, but curſe in their Hearts.

Pay them as their Deeds are; and as they have thought ill, ſo do thou to them; but ſave thy Flock, and ſet them up to the End.

LESSON XIII.

Pſ. 29. Bring to the Lord, O ye great Ones: Bring young Rams to the Lord.

Give to the Lord Praiſe and Thanks; give the Lord the Praiſe due to his Name.

The Lord ſits on the Floods; the Lord is a King to the End.

He ſhall give Strength to thoſe that fear him; the Lord ſhall bleſs his own with Peace.

LESSON XIV.

Pſ. 30. I will praiſe thee, O Lord, for thou haſt ſet me up, and not made my Foes to rule me.

O Lord, my God, I did cry unto Thee, and thou didſt heal me.

Thou, Lord, haſt brought my Soul out of Hell; thou haſt kept my Life from them that go down to the Pit.

LESSON XV.

Pſ. 32. My Hope hath been in thee, O Lord: I have ſaid, Thou art my God.

My Time is in thy Hand, ſave me from the Hand of my Foes, and from them that hate me.

Thanks be to the Lord, for he hath been kind to me when I ſtood in Need of his Help.

O love the Lord all ye his Saints; for the Lord will keep them that truſt in him.

Be ſtrong, and he ſhall fix your Heart, all ye that put your Truſt in the Lord.

LESSON XVI.

Pſ. 33. Let all the Earth fear the Lord; ſtand in awe of him all ye that dwell in the World.

For he ſpake, and it was done; he gave his Word, and it ſtood faſt.

There is no King that can ſave his own ſelf by a great Hoſt, nor a great Man by much Strength.

A Horſe is but a vain Thing to ſave a Man.

But the Eye of the Lord is on them that fear him, and put their Truſt in him.

Let thy Love, O Lord, be on us, like as we do put our Truſt in Thee.

LESSON XVII.

Pſ. 34. I will at all Times give Thanks to the Lord; his Praiſe ſhall be in my Mouth.

I ſought the Lord, and he heard me; yea, he did ſave me out of all my Fear.

O taſte and ſee how good the Lord is; the Man is bleſt that truſts in him.

O fear the Lord, ye that are his Saints; for they that fear him lack no good Thing.

What

What Man is he that would live, and ſee good Days?

Keep thy Tongue from Ill, and thy Lips that they ſpeak no Guile.

LESSON XVIII.

Pſ. 35. Plead thou my Cauſe, O Lord, with them that ſtrive with me; and fight thou with them that fight with me.

Lay Hand on the Shield, and ſtand up to help me.

All my Bones ſhall ſay, Lord, Who is like to Thee, who doſt help the Poor from him that is too ſtrong for him; yea, the Poor, and him that is in Need from them that ſpoil him?

O let not my Foes rule me, nor let them wink with their Eyes that hate me.

They did gape on me with their Mouths, and ſaid, Fie on thee, we ſaw it with our Eyes.

This thou haſt ſeen; then hold not thy Tongue, O Lord.

LESSON XIX.

Pſ. 37. Put thy Truſt in the Lord, and do Good; dwell in the Land, and thou ſhalt be fed.

Love the Lord, and he ſhall give thee what thine Heart doth wiſh for.

Hold thee ſtill in the Lord, and wait on him; but grieve not at him who doth ſpeed in his Way, nor at the Man that doth ill.

Yet a ſmall Time, and he ſhall be clean gone, thou ſhalt look for his Place, and he ſhall be gone.

The Lord ſhall laugh him to Scorn, for he doth ſee that his Day is come.

LESSON XX.

Pſ. 39. I ſaid, I will take Heed to my Ways, that I ſin not with my Tongue.

I will keep my Mouth as it were with a Curb, while ill Men are with me.

I held my Tongue, and ſpake not; yea I kept ſtill from good Words, but it was Pain and Grief to me.

My Heart was hot in me; and while I did thus muſe the Fire did ſtir in me; and at the laſt I ſpake with my Tongue.

Lord, let me know the End, and the Sum of my Days, that ſo I may know how long I have to live.

O ſpare me, that I may gain Strength, ere I go hence, and be no more ſeen.

Vain is the Search of him that looks for Bliſs
In this vain World, where nought but Care is his:
Then LORD, *to Thee we fly;——Oh! let us know*
The Way that leads to Life, and in it go.

Twenty Eaſy Leſſons in Monoſyllables, *taken out of the Proverbs of* Solomon.

LESSON I.

MY Son ſlight not my Law, but let thine Heart keep my Words.

For Length of Days and long Life, and Peace ſhall they add to thee.

So ſhalt thou find Love in the Sight of God and Man.

Truſt in the Lord with all thine Heart, and lean not to thy own Ways.

Be not wiſe in thine own Eyes: Fear the Lord, and leave that which is ill.

LESSON II.

Strive not with a Man if he gives thee no Cauſe, if he has done thee no Harm.

The Curſe of the Lord is in the Houſe of bad Men, but bleſt is the Houſe of the Juſt.

The Path of the Juſt doth ſhine as the Light; yea, more and more to the clear Day.

But the Way of ill Men is dark; they know not what makes them fall.

Think on the Path of thy Feet, and let thy Ways be fixt.

Turn not to the Right Hand, nor to the Left; move thy Foot from Ill.

LESSON III.

Chap. 5. The Lips of a Whore ſpeak ſweet Words; and her Mouth is more ſmooth than Oil.

But her End is like Gall, and ſharp as a Sword.

Her Feet go down to Death; her Steps take hold on Hell.

Move thy Way far from her; come not near the Door of her Houſe,

Leſt thou mourn at the laſt, when thy Fleſh is eat up and gone.

And ſay, How did I hate the good Way, and in my Heart ſlight the right Path?

And did not mind the Voice of thoſe that taught me, nor bend my Ears to the Wiſe.

LESSON IV.

Go to the Ant, thou that doſt love Sloth; think on her Ways, and be wiſe.

Which has no Guide, or chief one to rule her, yet doth get her Meat at the Time of the ripe Fruit, and lays up her Food when the Corn is cut down.

How long wilt thou ſleep? When wilt thou riſe from thy Bed?

Yet more Sleep? Yet doth thou fold thy Hands to Sleep?

So

So ſhalt thou be poor: Want ſhall come on thee as a ſtrong Man, and thou ſhalt not 'ſcape from it.

LESSON V.

Theſe ſix Things doth the Lord hate:

A proud Look, a Tongue that tells Lies, and Hands that ſhed the Blood of the Juſt.

An Heart that thinks ill; Feet that are ſwift to run to Hurt.

A falſe Man that ſpeaks Lies, and him that doth ſow Strife.

Can a Man take Fire in his Breaſt, and his Cloaths not be burnt?

So is he that goes to his Friend's Wife; he that doth touch her, ſhall not be free from Guilt.

LESSON VI.

If thou be wiſe, thou ſhalt be wiſe for thy ſelf: If thou doſt ſcorn, thou thyſelf ſhalt bear it.

She that is a Fool will make a Noiſe; ſhe is weak, and doth no good Thing.

For ſhe ſits at the Door of her Houſe, on a Seat in the high Place;

To call thoſe who go right on in their Way.

But he knows not that the Dead are there, and that her Gueſts are in the Depths of Hell.

LESSON VII.

He that doth walk in the right Way doth walk ſure; but he that doth go in a wrong Way ſhall be known.

He that doth wink with the Eye doth cauſe Woe; but the Fool that prates ſhall fall.

In the Lips of the Wiſe Good is found, but a Rod is for the Back of him that will not know that which is Good.

The rich Man's Wealth is his ſtrong Place; but the poor Man's Bane is his Want.

The Work of the Good tends to Life, but the Fruit of ill Men is Sin.

LESSON VIII.

The Tongue of the Juſt is a choice Thing; the Heart of a bad Man is not much worth.

It is a Sport to Fools to do Hurt; but a Man that knows will be wiſe.

The Fear of the bad Man ſhall come on him; but the Hope of the Good ſhall God grant to him.

As a ſour Thing to the Teeth, and as Smoke to the Eyes, ſo is he that loveth Sloth to them that ſend him.

The Fear of the Lord doth give Length of Days; but the Years of bad Men ſhall be ſhort.

LESSON IX.

A falſe Weight God hates; but a juſt One he loves.

When

When Pride comes, then comes Shame, but the Meek are Wiſe.

When it goes well with the Juſt, the Folk have Joy; and when ill Men are caſt down they ſhout.

He that keeps up Corn, the Folk ſhall curſe him; but he his bleſt that ſells it.

He that plagues his own Houſe ſhall have the Wind; and the Fool ſhall ſerve the wiſe in Heart.

The Fruit of the Juſt is a Tree of Life; and he that wins Souls is wiſe.

LESSON X.

The Way of a Fool is right in his own Eyes, but he that hears his Friend is wiſe.

A Fool's Wrath is ſoon known, but a wiſe Man will hide Shame.

He that ſpeaks Truth ſhews forth Right, but a falſe Heart doth not ſo.

There is One, that ſpeaks like a ſharp Sword; but the Tongue of the Wiſe is Health.

There ſhall no Harm be to the Juſt, but Hurt ſhall come on the bad Man.

In the Way of the Juſt there is Life; and in the Path of him there is no Death.

LESSON XI.

A Man ſhall eat Good by the Fruit of his Mouth, and he that keeps cloſe his Mouth, keeps his Life.

The

The Light of the Juſt gives Joy; but the bad Man's Lamps ſhall be put out.

Hope put off makes the Heart ſick; but when that which is wiſh'd for comes, it is a Tree of Life.

The Law of the Wiſe is a Spring of Life, to turn from the Snares of Death.

He that walks with wiſe Men ſhall be wiſe; but he that goes with Fools ſhall fall.

LESSON XII.

Fools make a Mock at Sin; but with the Juſt there is Grace.

There is a Way that ſeems right to a Man, but the End of it are the Ways of Death.

The Fool thinks all Words true; but the Wiſe will take Care of his Way.

A ſound Heart is the Life of the Fleſh; but an ill Eye rots the Bones.

Death and Hell are by the Lord; how much more then the Hearts of the Sons of Men?

The Light of the Eyes gives Joy to the Heart, and good News makes the Bones fat.

LESSON XIII.

All the Ways of Man are right in his own Eyes; but the Lord weighs the Thoughts.

The Lord hath made all Things for his own Will; yea, the bad Man for the Day of Wrath.

The Lord hates the Proud in Heart; tho Hand join in Hand, he ſhall not 'ſcape.

Whe

When a Man's Ways pleaſe God, he makes his Foes be at Peace with him.

A juſt Weight is the Lord's; all the Weights of the Bag are his Work.

Who can ſay, I have made my Heart clean; I am pure from Sin.

LESSON XIV.

The Ear to hear; and the Eye to ſee; the Lord hath made both of them.

It is naught, it is naught, ſaith he that buys: but when he is gone his Way, then he boaſts.

Man's Ways are of the Lord; how can a Man then know his own Way?

The King's Heart is in the Hands of the Lord; he turns it where he will.

The Way of Man is ſtrange, but as for the Pure, his Work is right.

He that loves wild Ways ſhall be a poor Man; and he that loves Wine and Oil ſhall not be rich.

LESSON XV.

The Rich and Poor meet in one Place; the Lord made them all.

Thorns and Snares are in the Path of bad Men: He that doth keep his Soul ſhall be far from them.

Train up a Child in the Way he ſhould go, and when he is old he will not leave it.

He

He that Loves the Truth in his Heart, for the Grace of his Lips, the King ſhall be his Friend.

Eat not the Bread of him that hath an ill Eye, nor luſt after his choice Meats.

For as he thinks in his Heart, ſo is he; Eat and drink ſaith he; but his Heart is not with thee.

LESSON XVI.

Speak not in the Ears of a Fool, for he will ſcorn thy wiſe Words.

Put not forth thyſelf in the Sight of the King, and ſtand not in the Place of great Men.

He that hath no Rule of his own Heart, is like a Town broke down, and that hath no Walls.

As he that binds a Stone in a Sling, ſo is he that gives Praiſe to a Fool.

Seeſt thou a wiſe Man in his own thoughts There is more Hope of a Fool than of him.

He that digs a Pit, ſhall fall in it; and he that rolls a Stone, it ſhall turn on him.

LESSON XVII.

Boaſt not thyſelf of the Time to come, for thou know'ſt not what a Day may bring forth.

He that makes haſt to be rich hath an ill Eye, and thinks not he ſhall come to be poor.

He that is of a proud Heart ſtirs up Strife; but he that puts his Truſt in the Lord ſhall be made fat.

He

He that truſts in his own Heart is a Fool; ut he that walketh with the Wiſe ſhall not be aſt down.

He that gives to the Poor ſhall not lack; ut he that hides his Eyes ſhall have a Curſe.

When the Bad Men riſe, the Wiſe are hid, ut when they fall low, the Juſt look up.

LESSON XVIII.

If a wiſe Man ſtrive with a Fool, if he rage r laugh, there is no Reſt.

A Fool ſhews all his Mind, but a wiſe Man eeps it in till a fit Time.

If a great Man lend his Ear to Lies, all hat ſerve him are bad.

He that takes Part with a Thief hates his wn Soul; he hears him curſe, and doth not ell it.

The Fear of Man bringeth a Snare: but he hat truſts in the Lord ſhall be ſafe.

The Bad Man is the Scorn of the Good; nd the Good Man is the Scorn of the Bad.

LESSON XIX.

All the Words of God are pure: He is a Shield to them that put their Truſt in him.

My Son, if bad Men intice thee, go not with them.

If they ſay, Come with us, let us lay wait for Blood, let us lurk for the Juſt:

Let us eat them up as the Grave, and whole as them that go down to the Pit.

We

We ſhall find all good Things; we ſha
fill our Houſe with Spoil.

Caſt in thy Lot with us, let us all have o
Purſe.

My Son, walk not with them in the Wa
but keep thy Foot from their Path.

LESSON XX.

If thou learn in thy Heart to be wiſe, an
turn to the right Way; thou ſhalt know t
Fear of the Lord, and find out the Law
thy God.

He will keep thee in the Path of Life; an
guide thee in the Way of Peace.

He will rid thee from the Man that ſeek
thy Hurt, and keep thee ſafe from thoſe th
ſeek thy Life.

He will bleſs thee, and guide thee in t
Way of good Men; that thou may'ſt kee
the Path of the Juſt.

But if thou turn out of the right Wa
and do that which is ill; thou ſhalt be cu
off from the Earth, and he ſhall root thee ou
of the Land.

Let me be wiſe in Youth, O LORD, *that ſo*
I ſafe may tread the Way I ought to go;
Lead me, and learn me what is right and juſt,
For in thy Help, my GOD, *I place my Truſt.*

DIS

DISSYLLABLES:

OR,

Words of *Two Syllables* divided according to the *Rules* for *Spelling*.

N.B. The *Accent* is on the *Firſt Syllable*, if not mark'd otherwiſe.

TABLE I.

A ac-crúe ad-vèrſe at-tòne
a-bàſe ac-cùſe ad-viſe al-ſo
a-bàte a-cùte af-fect al-tar
abot a-corn af-firm al-ter
abòr ac-quìre af-flict am-ber
ajùre ac-quìt af-fòrd am-buſh
able a-cre af-fright a-mèn
abòve ad-der af-front a-mènd
aſent ad-dle af-ter a-mòng
aſolve ad-drèſs a-gue a-mùſe
aſùrd ad-hère a-làs an-chor
acent ad-jùdge a-làrm angel
acèpt ad-jùre al-ledge an-ger
acèſs ad-jùſt al-lies an-gry
acòmpts ad-mire al-lùde an-ſwer
acòrd ad-vent al-mond an-them
acòſt ad-mit al-lure an-vil

ap-ple

ap-ple
ap-ply
ap-pròve
a-pron
ar-dent
ar-gue
ar-rant
ar-rèſt
ar-rîve
aſ-cènd
aſ-ſènt
aſ-ſêſs
aſ-ſêrt
aſ-ſign
aſ-ſiſt
aſ-ſize
aſ-ſûme
aſ-ſûre
aſ-ſwàge
at-tàck
at-tàch
at-tèmpt
at-tènd
at-tèſt
at-tîre
at-tràct
a-vènge
a-vèr
a-vèrſe
a-vèrt
a-wàke
a-wàrd
a-wàre
ax-el
a-zure

B

Bab-ble
ba-con
bad-ger
bag-gage
bag-pipe
ba-ker
ba-lance
bal-ſam
ban-ner
ban-quet
ban-ter
bap-tiſm
bap-tiſt
bap-tîze
bar-ber
bar-rel
bar-ren
bar-ter
ba-ſon
ba-ſtard
bat-ter
bat-tle
be-fòre
be-gàn
beg-gar
be-gèt
be-gîn
be-gîrt
be-hàlf
be-hàve
be-hèld
be-hînd
be-ing
bel-ly
be-tròth
bet-ter
be-twîxt
be-wàre
be-yònd
bi-ble
big-got
bil-let
bit-ter
bod-kin
bo-dy
bon-dage
bon-net
bor-der
bo-ſom
bot-tle
bot-tom
bub-ble
buck-et
buck-ler
buf-fet
bul-let
bul-wark
bur-den
bur-geſs
bur-ridge
bu-ry
bu-ſy
but-cher
but-ler
but-ter
but-ton
bux-om

C

Ca-bàl
cab-bage
cab-bin
ca-ble
cac-kle
cal-dron
cam-brick
ca-mel
cam-phire
can-cer
can-did
can-dle
can-dy
can-ker
can-non
can-vas
cap-tive
car-caſe
ca-rèſs
car-nal
car-rot
car-ry
car-ver
caſe-ment

a-ſtle com-pàct con-ſign cun-ning
at-tle com-pàre con-ſiſt cur-rants
a-vil com-paſs con-ſort cur-rent
e-dar com-pèl con-ſtant cur-ry
el-lar com-pìle con-ſpire cu-ſtard
e-ment com-plète con-ſtrue cu-ſtom
en-ſor com-pòrt con-ſul cut-ler
en-ter com-pòſe con-ſùlt cym-bal
ir-cle com-prìſe con-ſùme cyn-der
i-ſtern com-pute con-tèmn cy-pher
i-ty con-càve con-tèmpt D
i-vil con-cèrn con-tènd Dag-ger
oc-kle con-cìſe con-tènt dal-ly
od-dle con-clùde con-tèſt da-mage
of-fer con-còrd con-trite da-maſk
of-fin con-cùr con-vène dam-ſel
ol-lar con-dèmn con-vent dan-dle
ol-lop con-dòle con-vèrſe dan-ger
o-lon con-dùce con-vèrt dap-per
o-lumn con-duct con-vict dar-ling
om-bine con-fèr con-vince daz-zle
o-met con-fèſs cop-per de-bàſe
om-fort con-fìde co-py de-bàte
om-mànd con-firm cor-ner deb-tor
om-mènce con-flict cor-net de-cent
om-mènd con-fòrm cor-rect de-clàre
om-mente con-fùſe cor-rupt de-fàme
om-merce con-fùte cot-tage de-fènce
om-mit con-greſs co-ver de-file
om-mòde con-nive co-vert de-fine
om-mon con-ſent cu-bit de-light
om-mune con-ſèrve cud-gel de-lùde

de-luge
de-mànd
de-mìſe
de-ſcènd
de-thròne
de-tràct
de-vìſe
de-vòte
dic-tàte
dif-fer
dif-fùſe
di-gèſt
di-grèſs
dim-ple
din-ner
di-rèct
diſ-bànd
diſ-càrd
diſ-cèrn
diſ-clòſe
diſ-cord
di-vèrt
di-vèſt
di-vìde
di-vìne
di-vòrce
di-vùlge
doc-tor
doc-trine
dol-phin
do-zen
du-ſty
du-ty

E

E-clipſe
e-dict
ef-fect
ef-fort
e-lect
em-bàlm
em-bers
em-blem
em-bràce
em-pire
emp-ty
en-càmp
en-dùe
en-dùre
en-gàge
en-gine
eng-land
en-gràve
en-gròſs
en-hànce
en-làrge
en-ſign
en-ter
en-tìce
en-tìre
en-tòmb
en-tràncе
en-try
en-vy
e-rèct
er-min
er-rand
er-ror
e-ſcàpe
e-ſpy
e-ſtàte
e-vàde
e-ven
e-vènt
e-ver
e-vil
ex-act
ex-àlt
ex-cèl
ex-cèpt
ex-cèſs
ex-chànge
ex-cìſe
ex-clùde
ex-cùſe
ex-hàle
ex-hòrt
ex-ile
ex-ìſt
ex-pànd
ex-pèct
ex-pel
ex-pènce
ex-pèrt
ex-pìre
ex-plòde
ex-pòrt
ex-pòſe
ex-prèſs
ex-pùnge
ex-tant
ex-tènd
ex-tìnct
ex-tòl
ex-tòrt
ex-tract
ex-trème

F

Fa-bles
fa-brick
fac-tor
fag-got
fal-con
fal-ter
fa-mine
fa-miſh
far-ther
far-thing
fa-ſten
fa-ther
fa-thom
fe-lon
fe-male
fen-der
fer-ment
fer-ret
fer-ry
fer-vent
fet-ter

fe-ver
fi-bre
fic-kle
fid-dle
fi-gure
fi-niſh
fi-nite
fir-kin
fod-der
fol-ly
fo-mènt
fon-dle
fo-reſt
for-gèt
for-give
for-lórn
for-ſáke
for-treſs
for-tune
for-ward
fu-el
ful-ſome
fur-biſh
fur-long
fur-nace
fur-niſh
fur-ther
u-ry
u-ture

G

Gal-lánt
al-lon
al-lows
gan-grene
gar-den
gar-land
gar-lick
gar-ment
gar-ner
gar-niſh
gar-ter
gel-ly
gen-der
gen-tile
gen-tle
ge-ſture
gi-ant
gid-dy
gin-ger
gob-ble
god-deſs
goſ-pel
got-ten
gul-let
gut-ter

H

Ha-bit
hal-bert
ham-mer
hap-pen
hap-py
har-lot
har-neſs
har-veſt
ha-ſten
ha-tred
ha-ven
ha-vock
ha-zard
ha-zel
hel-mét
hem-lock
he-rald
her-mit
her-ring
hid-den
hi-ther
hol-ly
ho-ly
ho-mage
ho-neſt
hor-net
hor-rid
hor-ror
ho-vel
hu-man
hum-ble
hu-mid
hun-dred
hun-ger
hur-dle
huſ-band
huz-zà
hyſ-ſop

J

Jan-gle
ja-pán
jaſ-per
jave-lin

jin-gle
jo-cóſe
jo-cúnd
jol-ly
joy-ful
ju-lep
junc-ture
ju-ry
ju-ſtice

I

I-dle
i-dol
i-mage
im-bárk
im-bíbe
im-ménſe
im-párt
im-plóre
im-ply
im-pórt
im-póſe
im-pulſe
im-púre
im-púte
in-ténſe
in-cért
in-chánt
in-clíne
in-clóſe
in-clude
in-come
in-dórſe
in-dúce
in-dùlge

in-dùlge
in-fant
in-fect
in-flict
in-fórm
in-fringe
in-fúſe
in-gráff
ink-horn
in-mate
in-nàte
in-ròl
in-ſect
in-ſért
in-sìſt
in-ſpect
in-ſpire
in-ſtàl
in-ſtant
in-ſtinct
in-ſtruct
in-ſult
in-tend
in-trude
in-váde
in-vent
in-verſe
in-vite
in-voke
in-volve
i-ron
iſ-ſue
i-vy

K

Ken-nel
ker-nel
kin-dle
kin-dred
king-dom

L

Lad-der
la-dle
la-dy
la-ment
lan-cet
land-ſkip
lan-guage
lan-tern
lat-ter
lat-tice
la-ver
la-viſh
la-zy
le-gate
le-gend
le-mon
le-per
leſ-ſon
let-ter
let-tuce
le-vel
le-vy
li-ar
li-cenſe
lim-beck
li-mit
lin-nen
lin-tel
li-on
li-ſten
lit-ter
lit-tle
li-ver
li-zard
lob-by
lo-cal
lo-cuſt
lof-ty
lom-bard
lon-don
lor-rel
lu-cre
lu-ſtre
lu-ſty

M

Ma-dam
ma-gick
ma-jor
ma-lice
mal-lard
mal-let
man-date
man-drake
man-ger
man-gle
man-ner
ma-nùre
ma-ple
mar-ble
mar-gin
mar-ket
mar-vel
ma-ſter
ma-trix
ma-tron
mat-ter
ma-tùre
med-dle
me-lon
mem-ber
men-tal
mer-cer
mer-chant
mer-cy
meſ-ſage
me-tal
me-tre
mid-dle
mi-mick
min-gle
mi-nute
min-ſter
min-ſtre
miſ-chief
mi-ſtreſs
mi-ſtruſt
mi-tre
mix-ture
mo-dern
mo-deſt
mol-ten
mo-ment

mon-ſte

mon-ſter
mo-ral
mor-ſel
mor-tal
mor-tar
mo-ther
mo-tive
mot-to
muf-fle
mur-mur
mur-ther
mu-ſcle
mu-ſick
mu-ſter
mut-ter
mut-ton
muz-zle
myr-tle

N

Na-ked
nap-kin
na-tive
na-ture
na-val
na-vy
nec-tar
neg-lèct
ne-ther
net-tle
ne-ver
nig-gard
nim-ble
no-ble
no-ſtril
no-tice
no-vice
num-ber
nur-ture
nu-ſance
nut-meg

O

O-blige
ob-jèct
ob-ſcène
ob-ſcùre
ob-ſèrve
ob-ſtrùct
ob-tùſe
oc-cur
of-fence
of-fer
of-fice
o-live
o-men
o-pen
op-pòſe
op-prèſs
o-range
or-chard
or-der
or-gan
or-phan
o-ſtrich
o-ther
ot-ter
o-ven
o-ver

P

Pad-dle
pa-lace
pa-late
pal-ſy
pam-per
pa-per
par-cel
parch-ment
par-don
pa-rent
pa-riſh
pa-ròle
par-ſly
par-ſon
part-ner
par-tridge
par-ty
pa-ſture
pa-tent
pa-tron
pat-tern
pave-ment
peb-ble
pee-viſh
pen-cil
pen-nance
pen-ſive
pep-per
per-fect
per-fòrm
per-fùme
per-hàps
pe-ril
pe-riſh
per-mìt
per-plèx
per-ſiſt
per-ſon
per-ſwàde
per-vèrt
pet-ty
pic-ture
pil-grim
pil-lage
pil-lar
pi-lot
pin-nace
pin-ner
pip-pin
pi-ſtol
pi-ty
poc-ket
po-et
pol-lùte
pom-mel
pon-der
pop-lar
por-ter
por-tènd
po-ſy
poſ-ſeſs
poſ-ſet
pot-ſherd
pot-tage
pot-tle

pot-tle
pub-lick
pub-liſh
pud-ding
pud-dle
pul-let
pul-pit
pum-mice
pu-niſh
pup-py
pur-chaſe
pur-ple
pur-poſe
pur-port
pur-ſue

R

Rab-ble
rac-ket
raf-ter
ral-ly
ran-dom
ran-ſom
ra-pid
ra-ſor
ra-ther
rat-tle
ra-ven
re-al
re-bùke
re-cànt
re-cède
re-cèſs
rec-kon
re-cord
re-dreſs
re-fèl
re-fèr
re-fine
re-fit
re-flect
re-form
re-freſh
re-fuge
re-fund
re-fuſe
re-fute
re-gale
re-gard
re-ject
re-lapſe
re-late
re-lent
re-lick
re-liſh
re-ly
re-miſs
re-mit
rem-nant
re-morſe
re-mote
re-move
ren-der
re-pel
re-pent
re-pine
re-ply
re-port
re-poſe
re-prove
re-pute
re-ſent
re-ſerve
re-ſide
re-ſign
re-ſiſt
re-ſolve
re-ſort
re-ſpect
re-ſpire
re-ſtore
re-ſult
re-ſume
re-tard
retire
re-turn
re-venge
re-viſe
re-vive
re-voke
re-volt
re-volve
re-ward
rib-band
ri-ot
ri-pen
ri-ſen
ri-ver
roc-ket
ro-ſin
rot-ten
rub-biſh
ru-by
rud-der
rud-dy
rug-ged
ru-ler
rum-mer
rup-ture
ru-ral
ru-ſty

S

Sab-bath
ſa-ble
ſad-dle
ſaf-fron
ſal-ly
ſal-mon
ſa-lute
ſal-ver
ſan-dal
ſat-tin
ſa-tyr
ſa-vage
ſax-on
ſe-cond
ſe-cret
ſe-cure
ſe-dan
ſe-date
ſe-duce
ſel-dom
ſel-vedge
ſe-nate

ſe-nate
ſen-tence
ſer-mon
ſer-pent
ſer-vant
ſer-vice
ſer-vile
ſe-ven
ſe-ver
ſex-ton
ſic-kle
ſig-net
ſi-lence
ſil-ly
ſil-ver
ſim-per
ſim-ple
ſin-cere
ſin-gle
ſi-ſter
ſo-ber
ſock-et
ſod-den
ſod-der
ſo-lace
ſo-lemn
ſo-lid
ſon-net
ſor-did
ſor-ry
ſub-dùe
ſub-ject
ſub-mit
ſub-ſcribe
ſub-ſiſt
ſub-ſtance
ſub-til
ſub-urbs
ſub-vert
ſuc-ceſs
ſuc-cinct
ſuc-kle
ſuck-er
ſud-den
ſuf-fer
ſuf-fice
ſuf-frage
ſu-gar
ſug-geſt
ſul-len
ſul-phur
ſum-mer
ſum-mons
ſun-der
ſup-per
ſup-plant
ſup-ply
ſup-port
ſup-poſe
ſup-preſs
ſu-preme
ſur-face
ſur-plice
ſu-ſpect
ſuſ-pence
ſy-nod
ſy-rup
ſy-ſtem

T

Ta-ble
ta-bret
ta-lent
ta-lons
tam-my
tam-per
tan-ner
tan-ſie
ta-per
tap-ſter
tar-get
tar-ry
tat-tle
ta-vern
tem-per
tem-peſt
tem-ple
te-nant
ten-der
te-net
te-nor
te-nure
ter-ror
tet-ter
til-lage
tim-ber
tim-brel
tin-der
tin-gle
tin-ſel
ti-tle
to-ken
to-pick
tor-ment
tor-rent
tor-ture
toſ-ſel
to-tal
tu-lip
tum-ble
tu-mult
tur-ret
tur-tle
tu-tor
ty-rant

V

Va-cant
va-lue
va-niſh
va-pour
var-niſh
va-ſal
vel-lum
vel-vet
ve-nom
ven-ture
ver-dict
ver-ger
ve-ry
veſ-ſel
ve-ſtal
veſt-ment
ve-ſtry
ve-ſture

ve-ſture vul-gar up-right wel-fare
vi-car vul-ture ur-chin wel-come
vic-tor U ur-gent win-ter
vi-gil Ud-der u-rine wiſ-dom
vin-tage ug-ly u-ſurp wi-ther
vil-lage ul-cer ut-moſt wit-neſs
vint-ner um-brage ut-ter wit-ty
vi-ol un-cle W wi-zard
vi-per un-der Wa-fer wo-man
vir-gin u-nite wa-ger won-der
vir-tue un-juſt wag-gon wor-ſhip
vi-ſage un-lade wan-der wor-thy
vi-ſit un-leſs wan-ton wo-ven
vo-cal un-til war-fare Y
vo-lume up-hold war-rant Yon-der
vo-mit up-per wa-ter yon-ker

TABLE II.

Words of Two Syllables beginning with Two Conſonants.

Bl bri-ar cha-ſten cler-gy
Blad-der bri-dle chat-tles cle-ver
brim-ſtone chat-ter cli-ent
blan-ket brit-tle che-riſh cli-mate
bla-zon bro-ther cher-ry clo-ſet
ble-miſh Ch chef-nut clo-ven
bli-ſter Chal-lenge chick-en clo-ver
bloſ-ſom cham-ber chil-dren clu-ſter
blu-ſter chan-nel cho-ler clut-ter
Br chan-cel cho-ſen Cr
brace-let cha-pel chy-miſt Crack-nel
bram-ble chap-ter Cl cra-dle
bran-diſh char-ger Cla-ret cran-ny
bra-zen char-ter claſ-ſick cra-zy
bre-thren cre-di

cre-dit
crim-ſon
cri-tick
crotch-et
cru-el
crum-ble
crup-per
cru-ſty
chry-ſtal

Dr

Dra-gon
dra-per
dri-ven
drop-ſy
drug-get
drug-giſt
drum-mer
drunk-ard

Fl

Fla-gon
flo-rid
flu-ent
flut-ter

Fr

Frag-ment
fra-grant
fri-ar
fri-gate
fro-lick
front-let
fro-zen
fru-gal
fru-ſtrate

Gl

Glim-mer
gli-ſter
glit-ter
glo-ry
glo-ver
glut-ton

Gr

Gra-vel
gra-ven
gro-cer
gro-vel
grum-ble

Pl

Pla-net
plen-ty
plum-met
plu-ral

Pr

Prac-tice
pre-cept
pre-face
preg-nant
pre-late
pre-lude
pre-mìſe
pre-ſent
pret-ty
pri-ſon
pri-vate
pri-vy
pro-ceſs
pro-cùre
pro-duce
pro-duct
pro-fit
pro-fùſe
pro-ject
pro-miſe
pro-per
pro-phàne
pro-phet
proſ-pect
pro-ſper
pro-ſtrate
pro-tèct
pro-tèſt
pro-verb
pro-vìde
pro-vince
pru-dence

Se

Scab-bard
ſcaf-fold
ſcan-dal
ſcan-ty
ſcar-let
ſcat-ter
ſcep-tick
ſcep-tre
ſci-ence

Sh

Shab-by
ſhac-kle
ſham-bles
ſham-my
ſhat-ter
ſhe-kel
ſhel-ter
ſhep-herd
ſhe-riff
ſher-ry
ſhil-ling
ſhi-ver
ſho-vel
ſhuf-fle

Sl

Slan-der
ſla-viſh
ſlen-der
ſlip-per
ſlob-ber
ſlo-ven
ſlug-gard
ſlum-ber

Sp

Span-gle
ſpar-kle
ſpa-vin
ſpec-kle
ſpi-der
ſpig-got
ſpike-nard
ſpin-dle
ſpi-rit

St

Sta-ble
ſtag-ger
ſtam-mer
ſtan-dard

ſtan-dard ſtur-dy tre-ble **Wh**
ſtan-za ſtut-ter trem-ble Whe-ther
ſta-ple **Th** tren-cher whi-ſtle
ſtar-tle Thic-ket treſ-paſs whi-ting
ſta-tue thim-ble tri-al whi-ther
ſta-ture thir-ſty tri-bute whole-ſome
ſta-tute thi-ſtle tric-kle **Wr**
ſted-faſt thi-ther tri-fle Wran-gle
ſter-ling thun-der tri-dent wre-ſtle
ſti-fle **Tr** tro-phy wrin-kle
ſti-pend Traf-fick tru-ant wri-ter
ſtir-rop tram-ple trum-pet wri-ting
ſto-mach tra-vel trun-dle writ-ten
ſto-ry tra-verſe tru-ſty wrong-ful

TABLE III.

Words of two Syllables beginning with three Conſonants.

Scr **Spl** **Str** ſtrum-pet
Scram-ble Splen-did Stran-ger **Thr**
ſcrib-ble ſplen-dour ſtran-gle Thral-dom
ſcrip-ture ſplin-ter ſtrip-ling thre-ſhold
ſcru-ple ſplut-ter ſtro-ler thrif-ty

TABLE IV.

Words of two Syllables, wherein two Vowels *meeting together, make a* Dipthong.

Ai bar-gain cur-tain ex-claim
Ab-ſtain be-wail dain-ty ex-plain
ac-quaint cap-tain dai-ry fai-lure
cer-tain de-claim im-pair
af-fair com-plain de-ſpair mai-den
ai-ry con-ſtrain de-ſtrain main-tain
ar-raign con-tain de-tain mur-rain
bai-liff cur-tail diſ-dain or-dain
per-tain

per-tàin
pro-clàim
rai-ment
rai-ſins
re-clàim
re-fràin
re-gàin
re-màin
re-pàir
re-ſtràin
re-tàin
ſu-ſtàin
vil-lain
wain-ſcot

Au

Ap-plàuſe
aſ-ſàult
au-dit
aug-mènt
au-gur
au-ſtère
au-tumn
be-càuſe
de-bàuch
de-fàult
de-fràud
ſlaugh-ter

Ea

Ap-peàl
ap-peàr
ar-reàr
bea-dle
bea-gle
bea-ver
be-neàth
be-reàve
con-ceàl
crea-ture
dea-con
dead-ly
de-creàſe
de-feàt
de-meàn
diſ-eaſe
diſ-pleàſe
ea-ger
ear-ly
ear-neſt
ea-ſy
ea-ſter
en-deàr
fea-ther
for-beàr
for-ſweàr
hea-ven
hea-vy
jea-lous
im-peach
im-pleàd
in-creàſe
in-treàt
lea-ven
mea-dow
mea-ſure
pea-cock
phea-ſant
rea-dy
rea-ſon
re-heàrſe
re-leàſe
re-peàl
re-peàt
re-treàt
re-veàl
ſtea-dy
trea-ſon
trea-ſure
trea-tiſe
wea-pon
wea-ry
wea-ver
zea-lous

Ee

A-greè
be-ſeech
be-tweèn
bree-ches
de-creè
de-greè
diſ-creet
e-ſteem
ex-ceed
fore-ſeen
free-dom
gree-dy
in-deed
pro-ceed
ſuc-ceed

Ei

Con-ceit
con-ceive
de-ceive
ei-ther
for-feit
hei-nous
in-veigh
neigh-bour
nei-ther
per-ceive
re-ceipt
ſur-feit

Eo

Leo-pard
peo-ple

Ie

Be-ſiege
cá-ſhier
ciel-ing
re-lief
re-trieve

Oa

Ap-proach
be-moan
cup-board
hoa-ry
in-croach
re-proach
up-roar

up-roar quar-ter

Oi
A-noint
ap-point
a-void
diſ-joint
en-join
ex-ploit
join-ture
tor-toiſe
voi-der

Oo
Boo-ty
coo-per
lam-poon
re-proof

Ou
Coul-ter
coun-try
coun-ty
cour-ſer
dou-ble
gou-ty
moul-dy
ſhoul-der
thou-ſand
trou-ble
vou-cher

Ua
Qua-ker
quar-rel
quar-ry

Ue
Fa-tigue
ha-rangue
re-queſt

Ui
An-guiſh
cir-cuit
con-duit
diſ-guiſe
jui-cy
qui-et
qui-ver
re-cruit
re-quire
re-quite
ſan-guine
van-quiſh

Aw
Awk-ward
law-yer
ſaw-yer

Ew
Eſ-chew
jew-el
jew-iſh
ne-phew
pew-ter
re-new
ſew-ers
ſi-new
ſtew-ard

Ow
Ar-row
be-ſtow
bow-er
bow-els
cuc-kow
dow-ry
fal-low
fel-low
flow-er
fur-row
hal-low
har-row
hol-low
know-ledge
mal-low
mel-low
mar-row
nar-row
pil-low
re-nown
ſor-row
tal-low
vow-el
wal-low
wid-dow
wil-low
win-dow
win-now
yar-row
yel-low

Ay
Ar-ray
aſ-ſay
be-tray
be-wray
de-lay
de-cay
de-fray
diſ-may
eſ-ſay
e-ſpray
re-pay

Ey
Al-ley
bar-ley
con-vey
ho-ney
joc-key
kid-ney
mo-ney
mon-key
o-bey
val-ley

Oy
Con-voy
de-ſtroy
de-coy
em-ploy
en-joy
en-voy
en-voyce
roy-al

Twenty Eaſy Leſſons taken out of the Pſalms, *in Words not exceeding* Two Syllables, *divided according to* Rule.

LESSON I.

Pſal. 40. I Wait-ed for the Lord; and he did in-cline un-to me, and hear my Cal-ling.

He brought me al-ſo out of the Pit, out of the Mire and Clay; and ſet my Feet up-on the Rock, and did or-der my Go-ings.

And he hath put a new Song in my Mouth; e-ven a-giving of Thanks un-to our God.

Ma-ny ſhall ſee it and fear; and ſhall put their Truſt in the Lord.

Bleſ-ſed is the Man that hath ſet his Hope in the Lord; and turn-ed not un-to the Proud, and to ſuch as go a-bout with Lies.

LESSON II.

Pſ. 40. O Lord, my God, great are the won-drous Works which thou haſt done; like as be al-ſo thy Thoughts which are to us in-ward; and yet there is no Man that or-ders them un-to thee.

If I ſhould de-clare them, and ſpeak of them, they would be more than I am a-ble to ex-preſs.

In the Vo-lume of the Book it is writ-ten of me, That I ſhould ful-fil thy Will, O my God: I am con-tent to do it; yea, thy Law is with-in my Heart.

With-draw not thou thy Mer-cy from me, O Lord: Let thy Lov-ing Kind-neſs and Truth al-ways pre-ſerve me.

LESSON III.

Pſ. 42. Like as the Heart de-ſires the Wa-ter-Brooks, ſo long-eth my Soul af-ter thee, O God.

My Soul is a-thirſt for God, yea, e-ven for the li-ving God: When ſhall I come and ap-pear be-fore the Pre-ſence of God.

My Tears have been my Meat Day and Night; while they dai-ly ſay un-to me, Where is now thy God?

Why art thou ſo hea-vy, O my Soul; and why art thou ſo trou-bled with-in me.

O put thy Truſt in God, for I will yet give him Thanks, who is my De-fence, and my God.

LESSON IV.

Pſ. 43 Give Sen-tence with me, O God, and de-fend my Cauſe a-gainſt the wick-ed People; O ſave me from the un-juſt and cru-el Man.

For thou art the God of my Strength: Why haſt thou put me from thee? And why go I mourn-ing while my Foes op-preſs me?

O ſend out thy Light and thy Truth, that they may lead me; and bring me to thy ho-ly Hill, and to thy Dwel-ling.

And that I may go un-to the Al-tar of God, e-ven un-to the God of my Joy and Glad-neſs; and up-on the Harp will I give Thanks un-to Thee, O my God.

LES-

LESSON V.

Pſ. 44. We have heard with our Ears, O God; our Fa-thers have told us, what thou haſt done in their time of old.

How thou haſt dri-ven out the Hea-then with thy Hand, and plan-ted them in: How thou haſt de-ſtroy'd the People, and caſt them out.

For they did not poſ-ſeſs the Land through their own Sword; nei-ther was it their own Arm that help-ed them.

But thy Right Hand, and thy Arm, and the Light of thy Grace and Fa-vour; be-cauſe thou didſt ſet thy Love up-on them.

LESSON VI.

Pſ. 46. God is our Hope and Strength; a ve-ry pre-ſent Help in Trou-ble.

There-fore we will not fear; though the Earth be mov-ed, and though the Hills be car-ry'd in-to the midſt of the Sea.

Though the Wa-ters there-of rage and ſwell; and though the Moun-tains ſhake at the Tem-peſt of the ſame.

The Ri-vers of the Flood there-of ſhall make glad the Ci-ty of God; and the ho-ly Place of the Moſt High.

LESSON VII.

Pſ. 46. The Lord of Hoſts is with us; the God of *Ja-cob* is our Re-fuge.

O come hi-ther and be-hold the Works of the Lord; what Ru-in he hath brought up-on the Earth.

He

He ma-keth Wars to ceaſe in all the World; he break-eth the Bow, and ſnap-peth the Spear in ſun-der.

Be ſtill then, and know that I am God; I will be ho-nour'd a-mong the Hea-then, and I will be praiſ-ed in the Earth.

The Lord of Hoſts is with us; the God of *Ja-cob* is our Refuge.

LESSON VIII.

Pſ. 47. God is gone up with a mer-ry Noiſe, and the Lord with the Sound of the Trum-pet.

O ſing Prai-ſes, ſing Prai-ſes un-to our God, O ſing Prai-ſes, ſing Prai-ſes un-to our King.

For God is King of all the Earth; ſing ye Prai-ſes with Know-ledge.

God reign-eth o-ver the Hea-then; God ſit-teth up-on his ho-ly Seat.

The Prin-ces of the Peo-ple are join-ed un-to the Peo-ple of the God of *Ja-cob*; for God who is lift-ed up ve-ry high doth de-fend the Earth as it were with a Sheild.

LESSON IX.

Pſ. 48. Great is the Lord, and high-ly to be prai-ſed; in the Ci-ty of God; e-ven up-on his ho-ly Hill.

The Hill of *Si-on* is a fair Place, and the Joy of the whole Earth; up-on the North Side li-eth the Ci-ty of the Great King; God is well known in her as a ſure Re-fuge

Like as we have heard, ſo have we ſeen, in the Ci-ty of the Lord of Hoſts; in the Ci-ty o
ou

our God; God up-holds the ſame for ev-er.

We wait for thy lov-ing Kind-neſs, O God, in the midſt of thy Tem-ple.

LESSON X.

Pſ. 48. O God, as thy Name is, ſo is thy Praiſe un-to the World's End; thy Right-Hand is full of Good-neſs and Truth.

Let the Mount *Si-on* re-joice, and the Daugh-ters of *Ju-dah* be glad; be-cauſe of thy Judg-ments.

Walk a-bout *Si-on*, and go round a-bout her; tell the Tow-ers there-of.

Mark well her Bul-warks, ſet up her Hou-ſes, that they may tell them that come af-ter.

For this God is our God for e-ver and e-ver; he ſhall be our Guide un-to Death.

LESSON XI.

Pſ. 49. O hear ye this, all ye Peo-ple; pon-der it with your Ears, ye that dwell in the World.

High and Low, Rich and Poor, one with the o-ther.

My Mouth ſhall ſpeak of Wiſdom, and my Heart muſe of Know-ledge.

I will in-cline mine Ear to the Fa-ble, and ſhew my dark Speech u-pon the Harp.

Where-fore ſhould I fear in the Days of the Wick-ed; and when the E-vil of my Heels doth com-paſs me round a-bout.

LES-

LESSON XII.

Pſ. 50. The Lord, e-ven the moſt migh-ty God, hath ſpo-ken and cal-led the World from the ri-ſing up of the Sun, to the go-ing down there-of.

Out of *Si-on* hath God ap-pear'd in per-fect Beau-ty.

Our God ſhall come, and ſhall not keep Si-lence; there ſhall go be-fore him a great Fire, and a migh-ty Tem-peſt ſhall be ſtir-red up round a-bout him.

He ſhall call the Heaven from a-bove, and the Earth; that he may judge his Peo-ple.

And the Hea-ven ſhall de-clare his Ju-ſtice, for God is Judge him-ſelf.

LESSON XIII.

Pſ. 50. Hear, O my Peo-ple! and I will ſpeak, I my-ſelf will wit-neſs a-gainſt thee; for I am God, e-ven thy God.

I will take no Bul-lock out of thy Houſe, nor He-goat out of thy Folds.

For all the Beaſts of the Fo-reſt are mine; and ſo are the Cat-tle up-on a thou-ſand Hills.

I know all the Fowls up-on the Moun-tains; and the wild Beaſts of the Field are in my Sight.

If I be hun-gry, I will not tell thee; for the whole World is mine, and all that is there-in.

LESSON XIV.

Pſ. 52. Why boaſt-eſt thou thy-ſelf, thou Ty-rant, That thou canſt do Miſ-chief?

Where-as the Good-neſs of God en-dures yet dai-ly.

Thy Tongue doth ſpeak E-vil; and with Lies thou cut-teſt like a ſharp Ra-zor.

Thou haſt lov-ed E-vil more than Good-neſs; and to talk of Lies more then Ju-ſtice.

Thou haſt lov-ed to ſpeak all Words that may dō Hurt, O thou falſe Tongue!

LESSON XV.

Pſ. 52. There-fore ſhall God de-ſtroy thee for e-ver; he ſhall take thee and pluck thee out of thy Dwel-ling, and root thee out of the Land of the Liv-ing.

The Juſt al-ſo ſhall ſee this, and fear; and ſhall laugh him to Scorn.

Lo! this is the Man that took not God for his Strength; but truſt-ed in the Great-neſs of his Ri-ches, and ſtrengh-ned him-ſelf in his wick-ed Ways.

As for me, I am like a green Ō-live Tree in the Houſe of my God; my Truſt is in the ten-der Mer-cy of the Moſt High.

LESSON XVI.

Pſ. 54. Save me, O God, for thy Name's Sake; and a-venge me in thy Strength.

Hear my Pray-er O God and heark-en un-to the Words of my Mouth.

For Stran-gers are ri-ſen up a-gainſt me; and Ty-rants, which have no God be-fore their Eyes, ſeek af-ter my Soul.

He ſhall re-ward E-vil un-to my Foes: De-ſtroy thou them in thy Truth. An

An Of-fer-ing of a free Heart will I give thee, and Praiſe thy Name, O Lord.

LESSON XVII.

Pſ. 56. Have Mer-cy u-pon me, O God, for Man go-eth a-bout to de-vour me; he is dai-ly fight-ing and trou-bling me.

My Foes are dai-ly in Hand to ſwal-low me up; for they be ma-ny that fight a-gainſt me, O thou moſt High.

But though I am ſome-times a-fraid, yet put I my Truſt in thee.

I will praiſe God be-cauſe of his Word: I have put my Truſt in God, and will not fear what Fleſh can do un-to me.

They dai-ly mi-ſtake my Words; all that they think of, is to do me E-vil.

LESSON XVIII.

Pſ. 57. Set up thy-ſelf, O God, a-bove the Hea-vens, and thy Glo-ry a-bove all the Earth.

They have laid a Net for my Feet, and preſ-ſed down my Soul; they have dig-ged a Pit be-fore me, and are fal-len in-to the midſt of it them-ſelves.

My Heart is fix-ed, O God, my Heart is fix-ed; I will ſing and give Praiſe.

A-wake up, my Glo-ry; a-wake Lute and Harp; I my-ſelf will a-wake right ear-ly.

I will give Thanks un-to Thee, O Lord, a-mong the Peo-ple; and ſing Praiſe un-to thy Name.

LES-

LESSON XIX.

Pſ. 77. I will cry un-to God with my Voice; e-ven un-to God will I cry with my Voice, and he ſhall heark-en un-to me.

In the Time of Trou-ble I ſought the Lord, my Sore ran, and ceaſ-ed not; in the Night Sea-ſon my Soul did re-fuſe Com-fort.

When I am in Sor-row I will think u-pon God: When my Heart is vex-ed I will com-plain.

Thou hol-deſt mine Eyes wa-king, I am ſo fee-ble that I can-not ſpeak.

I have thought of the Days of old, and the Years that are paſt.

LESSON XX.

Pſ. 77. Thy Way, O God, is ho-ly: Who is ſo great a God as our God?

Thou art the God that doth Won-ders; and haſt de-clar'd thy Pow-er a-mong the Peo-ple.

The Wa-ters ſaw thee, O God, the Wa-ters ſaw thee, and were a-fraid; the Depths al-ſo were trou-bled.

Thy Way is in the Sea, and thy Paths in the great Wa-ters; and thy Foot-ſteps are not known.

Thou led-deſt thy Peo-ple like Sheep by the Hand of *Mo-ſes* and *Aa-ron*.

Thou LORD *haſt led thy People through the Deep,*
As careful Shepherds guide their Flocks of Sheep;
O lead us with thy Grace to that bleſs'd Place,
Where we may ſee and know Thee Face to Face.

Twenty Eaſy Leſſons *in Words not exceeding* Two Syllables, *taken out of the* Book *of* Eccleſiaſtes.

LESSON I.

THE Words of the Preach-er, the Son of *Da-vid* King of *Ju-dah*.

What Pro-fit hath a Man of all his La-bour, which he ta-keth un-der the Sun?

One Age paſ-ſeth a-way, aad a new Age com-eth, but the Earth doth a-bide for e-ver.

The Sun ri-ſeth, and the Sun go-eth down, and haſt-eth to the Place where he a-roſe.

The Wind go-eth to-ward the *South*, and turn-eth a-bout un-to the *North*, it al-ways whirl-eth a bout, and the Wind re-turns a-gain to its Cir-cuits.

LESSON II.

All Ri-vers run in-to the Sea, yet the Sea is not full: Un-to the Place from whence the Ri-vers came, thi-ther they re-turn a-gain.

All Things are full of La-bour, Man can-not ut-ter it; The Eye is not fil-led with ſee-ing, nor the Ear with hear-ing.

The Thing that hath been, it is that which ſhall be; and that which is done, is that which ſhall be done: And there is no new Thing un-der the Sun.

Is

Is there a-ny Thing where-of it may be ſaid, See, This is new? It hath been of old Time, which was be-fore us.

LESSON III.

I the Preach-er was King, and I gave my Heart to ſeek and ſearch out by Wiſ-dom all Things that are done un-der Hea-ven: This ſore Tra-vel hath God gi-ven to the Sons of Men.

I have ſeen all the Works that are done un-der the Sun, and be-hold they are all vain, and vex-ing of the Spi-rit.

That which is crook-ed can-not be made ſtraight: And that which is wan-ting can-not be num-bred.

I did com-mune with my own Heart, ſay-ing, Lo, I am come to a great E-ſtate; and have got-ten more Wiſ-dom then all they that have been be-fore me: Yea, my Heart had great Tri-al of Wiſ-dom and Know-ledge.

LESSON IV.

I gave my Heart to know Wiſ-dom and to know Mad-neſs and Fol-ly: I did per-ceive that this is al-ſo vex-ing of the Spi-rit.

For in much Wiſ-dom is much Grief; and he that doth en-creaſe Know-ledge, doth en-creaſe Sor-row.

I ſaid in my Heart; Go to now, I will prove thee with Mirth; there-fore en-joy Pleaſure; and be-hold this is al-ſo vain.

I ſaid of Laugh-ter, It is Mad-neſs; and of Mirth, What doth it?

LESSON V.

I ſought in mine Heart to give my-ſelf un-to Wine (yet know-ing Wiſ-dom) and to lay hold on Fol-ly, 'till I might ſee what was that Good for the Sons of Men, which they ſhould do under the Hea-vens, all the Days of their Life.

I made me great Works, I build-ed Hou-ſes, I plant-ed me Vine-yards.

I made me Gar-dens and Orch-ards, and I plan-ted Trees in them of all Kinds of Fruit.

I made me Pools of Wa-ter; to wa-ter therewith the Wood that bring-eth forth Trees.

LESSON VI.

I gat me Ser-vants and Mai-dens, and had Ser-vants born in my Houſe; al-ſo I had good Store of great and ſmall Cat-tel, a-bove all that were be-fore me.

I ga-ther'd me al-ſo Sil-ver and Gold, and the Trea-ſure of Kings, and of the Coun-try: I gat me Men ſin-gers and Wo-men ſin-gers, and the De-lights of the Sons of Men.

So was I great, and did in-creaſe more than all that were be-fore me in the Ci-ty: al-ſo my Wiſ-dom did re-main with me.

LESSON VII.

What mine Eyes did de-ſire, I kept not from them; I with-held not my Heart from any Joy;

for my Heart did re-joice in all my La-bour, and this was the Pro-fit of all my La-bour.

Then I look-ed on all my Works that my Hands had wrought, and on the La-bour that I had la-bour'd to do, and be-held all was vain and vex-ing of Spi-rit, and there was no Pro-fit un-der the Sun.

And I tur-ned my-ſelf to be-hold Wiſ-dom, and Mad-neſs, and Fol-ly; for what can the Man do that com-eth af-ter the King? E-ven that which hath been done be-fore.

LESSON VIII.

Then I ſaw that Wiſ-dom ex-cels Fol-ly, as far as the Light ex-cels Dark-neſs.

The Wiſe Man's Eyes are in his Head, but the Fool wal-keth in Dark-neſs: And I my-ſelf did per-cieve al-ſo, that one E-vent hap-pens to them all.

Then ſaid I in my Heart; As it hap-pens to the Fool, ſo it hap-pens e-ven to me; and why was I then more wiſe? Then I ſaid in my Heart, That this al-ſo is vain.

There-fore I ha-ted Life, be-cauſe the Work that is wrought un-der the Sun is grie-vous un-to me; for all is vain, and a Trou-ble to the Spi-rit.

LESSON IX.

To all Things there is a Sea-ſon, and a Time to e-very Pur-poſe un-der the Hea-vens.

A Time to be born, and a Time to die:

Time

Time to plant, and a Time to pluck up that which is plant-ed.

A Time to kill, and a Time to heal; a Time to break down, and a Time to build up.

A Time to weep, and a time to laugh; a Time to mourn, and a Time to dance.

A Time to get, and a Time to loſe; a Time to keep, and a Time to caſt away.

A Time to love, and a Time to hate; a Time of War, and a Time of Peace.

LESSON X.

What Pro-fit hath he that work-eth, in that where-in he la-bours.

I have ſeen the Trai-val which God hath giv-en to the Sons of Men to be em-ploy'd in it.

He hath made all Things with Beau-ty in his Time.

Al-ſo he hath ſet the World in their Heart, ſo that no Man can find out the Work that God mak-eth from the firſt to the laſt.

I know that there is no good in them, but for a Man to re-joice, and to do good in his Life Time.

And al-ſo that every Man ſhould eat and drink, and en-joy the Good of all his La-bour; it is the Gift of God.

LESSON XI.

I know that what God doth, it ſhall be for e-ver: No-thing can be put to it, nor a-ny Thing ta-ken from it: And God doth it, that Men ſhould fear be-fore him.

And

And al-ſo I ſaw un-der the Sun the Place of Judg-ment, that the Wick-ed were there : And the Place of Ju-ſtice, the E-vil was there.

I ſaid in mine Heart : God ſhall judge the Juſt and the Un-juſt ; for there is a Time for e-v'ry Pur-poſe, for e-v'ry Work.

I ſaid in my Heart, touch-ing the E-ſtate of the Sons of Men, That God might make them know ; and that they might ſee, that they them-ſelves are Beaſts.

LESSON XII.

For that which doth be-fal the Sons of Men, doth be-fal the Beaſts ; e-ven one Thing doth be-fal them both : As the one di-eth, ſo di-eth the o-ther, yea, all that have one Breath, ſo that a Man hath No-thing to boaſt of a-bove a Beaſt : For all are vain.

All go un-to one Place ; all are of the Duſt, and all turn to Duſt a-gain.

Who know-eth the Spi-rit of Man that go-eth down-ward to the Earth ?

Where-fore I per-ceive that there is No-thing bet-ter than that a Man ſhould re-joice in his own Works ; for this is his Share : For who ſhall bring him to ſee what ſhall be af-ter him ?

LESSON XIII.

So I turn-ed, and thought on all the Men that did op-preſs their Neigh-bours ; And be-hold the Tears of ſuch as were op-preſt, and they had none to com-fort them, and on the Side of thoſe

that did op-preſs them there was Pow-er, but they had none to com-fort them.

Where-fore I prai-ſed the Dead which are now dead, more than the Liv-ing which are yet a-live.

Yea, bet-ter is he that both they, which hath not yet been, who hath not ſeen the e-vil Work that is done un-der the Sun.

A-gain I thought on all Tra-vel, and e-v'ry Work, that for this a Man is en-vy'd of his Neigh-bour: This is al-ſo vain and vex-ing of the Spi-rit.

LESSON XIV.

Then I turn-ed, and ſaw a vain Thing un-der the Sun.

There is one a-lone, and there is not a Se-cond; yea, he hath nei-ther Child nor Bro-ther, yet there is no End of his La-bour, nei-ther is his Eye fil-led with Ri-ches, nei-ther ſaith he, For whom do I la-bour, and be-reave my Soul of Good? This is al-ſo vain; yea, it is a ſore Tra-vel.

Two are bet-ter then One, be-cauſe they have a good Re-ward for their La-bour.

For if they fall the One will help up his Fel-low, but woe to him that is a-lone when he fal-leth; for he hath not a Fel-low to help him up.

LESSON XV.

Bet-ter is a poor and a wiſe Child, than an old and fool-iſh King, who will not hark-en to good Ad-vice. For

For out of Pri-ſon he com-eth to reign ; where-as al-ſo he that is born in his King-dom doth be-come poor.

I thought on all the Li-ving that walk un-der the Sun, with the ſe-cond Child that ſhall ſtand up in his Stead.

There is no End of all the Peo-ple, e-ven of all that have been be-fore them : They al-ſo that come af-ter ſhall re-joice in him : Sure-ly this al-ſo is a vain Thing and a Trou-ble to the Spi-rit.

LESSON XVI.

The Sleep of the Man that la-bours is ſweet whe-ther he eat lit-tle or much ; but the Wealth of the Rich will not ſuf-fer him to ſleep.

There is a ſore E-vil which I have ſeen un-der the Sun, name-ly, Ri-ches kept for the Own-ers there-of to their Hurt.

But thoſe Ri-ches pe-riſh by e-vil Tra-vel : and he be-gets a Son, and there is No-thing in his Hand.

As he came forth of his Mo-ther's Womb, na-ked he ſhall re-turn, to go as he came : and he ſhall take No-thing of his La-bour which he may car-ry a-way in his Hand.

LESSON XVII.

There is an E-vil which I have ſeen un-der the Sun, and it is com-mon a-mong Men.

A Man to whom God hath giv-en Ri-ches, Wealth, and Ho-nour, ſo that he want-eth No-thing that his Soul deſires, yet God giv-eth

him not Pow-er to eat there-of, but a Stranger eat-eth it: This is vain, and it is an e-vil Diſ-eaſe.

If a Man be-get an Hun-dred Chil-dren, and live ma-ny, Years, ſo that the Days of his Years be ma-ny, and his Soul be not fil-led with Good, and al-ſo that he have none dead: I ſay, One born be-fore his Time is bet-ter than he.

For he com-eth in with Vain-neſs, and departs with Dark-neſs, and his Name ſhall be co-ver'd with Dark-neſs.

LESSON XVIII.

A good Name is bet-ter than choice Ointment; and the Day of One's Death than the Day of One's Birth.

It is bet-ter to go to the Houſe of Mourning, than to go to the Houſe of Feaſt-ing: For that is the End of all Men, and the Living will lay it to his Heart.

Sor-row is bet-ter than Laugh-ter: For by the Sad-neſs of the Looks the Heart is made bet-ter.

The Heart of the Wiſe is in the Houſe of Mourn-ing; but the Heart of Fools is in the Houſe of Mirth,

It is bet-ter to hear the Re-buke of the Wiſe, than for a Man to hear the Songs of Fools.

LESSON XIX.

Wiſ-dom ſtrength neth the Wiſe, more than ten migh-ty Men which are in the Ci-ty.

For

For there is not a juſt Man up-on Earth ; that doth Good, and ſin-neth not.

Al-ſo take no Heed un-to all Words that are ſpo-ken ; leſt thou hear thy Ser-vant curſe thee.

For of-ten al-ſo thine own Heart know-eth that thou thy-ſelf like-wiſe haſt cur-ſed o-thers.

All this I have pro-ved by Wiſ-dom, I ſaid, I will be wiſe, but it was far from me.

That which is far off, and ve-ry deep, who can find it out ?

LESSON XX.

I did ap-ply mine Heart to know, and to ſearch, and to ſeek out Wiſ-dom, and the Rea-ſon of Things ; and to know the E-vil of Fol-ly and Mad-neſs.

And I find more bit-ter than Death, the Wo-man whoſe Heart is Snares and Fet-ters, and her Hands as Bands ; Who ſo pleaſ-eth God ſhall e-ſcape from her, but the Sin-ner ſhall be ta-ken by her,

Be-hold this I have found (ſaith the Preach-er) count-ing one by one, to find out the Ac-count.

Which yet my Soul ſeek-eth, but I find not ; One Man a-mong a Thou-ſand have I found, but a Wo-man a-mong all thoſe have I not found.

Viſdom, the greateſt Bleſſing from above,
ent to Mankind by GOD *in his great Love,*
Directs the Youth to Knowledge, then to Peace,
o leads to ſolid Joys that never ceaſe,

TRISSYLLABLES:

OR,

Words of *Three Syllables* divided according to the *Rules* for *Spelling*.

N. B. The *Accent* is on the *Firſt Syllable*, if not mark'd otherwiſe.

A
A-bàn-don
ab-di-cate
a-bò-liſh
a-bòr-tive
ab-ſo-lute
ab-ſti-nence
a-bùn-dance
ac-ci-dent
ac-còm-pliſh
ac-cu-rate
ac-cù-ſtom
ac-knòw-ledge
ac-qui-èſce
ac-ti-on
ad-jà-cent
ad-ju-tant
ad-mò-niſh
ad-vàn-tage
ad-ver-tiſe
ad-vo-cate
ad-vòw-ſon
af-fa-ble
a-go-ny-
a-la-mòde
al-der-man
a-li-en
al-mìgh-ty
am-buſ-càde
a-mi-ty
a-mo-rous
an-ce-ſtor
an-chò-vy
an-ci-ent
a-ni-mate
ap-pà-rel
ap-per-tàin
ap-pe-tite
ap-pre-hènd
ap-prèn-tice
a-ra-ble
ar-chi-tect
ar-gu-ment
ar-mo-ry
ar-ro-gant
ar-te-ry
ar-ti-choke
ar-ti cles

aſ ſaſ-ſin
aſ-ſèm-ble
aſ-ſù-rance
a-ſtò-niſh
a-ſùn-der
a-tòne-ment
at-tòr-ney
at-trì-bute
a-va-rice
au-di-ble
au-di-ence
au-di-tor
au-gu-ry
au-thèn-tick
au-tho-riſe
ax-i-om

B

Bal-cò-ny
bar-bà-rous
bar-ri-ſter
ba-ſti-on
bat-che-lor
be-ne-fit
boi-ſte-rous
bra-và-do
bre-vi-ty
bri-be-ry
bri-gan-tine
bul-li-on
bur-gla-ry
bu-ri-al
bu-ſi-neſs

C

Ca-bi-net
cal-cu-late
ca-pi-tal
cap-ti-ous
car-di-nal
car-pen-ter
car-ri-age
car-ri-on
ca-ſu-al
ca-ſu-iſt
ca-ta-logue
ca-te-chiſm
ca-thè-dral
ca-val-cade
ca-val-ry
ca-ve-at
cau-ti-on
ce-le-brate
cen-tu-ry
cer-ti-fy
cham-pi-on
cha-rac-ter
cha-pi-ter
cha-ri-ot
cha-ri-ty
chi-val-ry
ci-na-mon
cir-cum-ciſe
cir-cum-ſcribe
ci-ti-zen
ci-ta-del

clan-de-ſtine
cla-ri-fy
cle-men-cy
coc-a-trice
co-di-cil
cog-ni-zance
co-hè-rent
co-lo-nel
col-lo-quy
co-me-dy
co-mi-cal
com-pa-ny
com-pe-tent
com-pli-ment
con-cu-bine
con-fe-rence
con-fi-dence
con-fiſ-cate
con-gru-ous
con-jec-ture
con-ju-gal
con-ſci-ence
con-ſe-crate
con-ſe-quence
con-ſì-der
con-ſo-nant
con-ſta-ble
con-ſti-tute
con-ti-nent
con-tì-nue
con-tra-ry
con-trì-bute

co-pi-ous
co-pu-late
cor-di-al
cord-wain-er
cor-mo-rant
co-ro-ner
cor-po-ral
cor-pu-lent
cor-re-ſpònd
cor-rò-ſive
co-ve-nant
coun-te-nance
coun-ter-feit
cour-te-ous
cow-ar-dice
cre-di-ble
cri-mi-nal
cro-co-dile
cru-ci-fy
cru-di-ty
cu-bi-cal
cu-cum-ber
cul-pa-ble
cul-ti-vate
cu-ri-ous
cu-ſhi-on
cu-ſto-dy

D

Dal-li-ance
dem-ni-fy
de-càn-ter
de-cò-rum
d-di-cate
de-fi-ance
de-i-ty
de-li-cate
de-lin-quent
de-li-ver
de-mò-liſh
de-mòn-ſtrate
de-ni-zen
de-pòrt-ment
de-pre-cate
de-pu-ty
de-ro-gate
de-ſo-late
de-ſpe-rate
de-ſti-ny
de-ſti-tute
de-ſtrùc-tive
de-tèr-mine
de-tri-ment
de-vi-ate
di-a-dem
di-a-lect
di-a-logue
di-a-mond
di-a-per
di-a-ry
dif-fi-cult
dif-fi-dent
dig-ni-ty
di-li-gence
di-mi-niſh
di-o-ceſs
diſ-an-nul
diſ-à-ſter
diſ-cì-ple
diſ-ci-pline
diſ-cò-ver
diſ-ſèm-ble
diſ-fi-pate
diſ-ſo-lute
diſ-ſo-nant
di-ſtìn-guiſh
di-ùr-nal
do-ci-ble
do-cu-ment
do-mè-ſtick
do-mi-nèer
do-na-tive
du-bi-ous
dul-ci-fy
dul-ci-mer
dun-ge-on
du-pli-cate
du-ra-ble

E

E-bo-ny
e-di-fy
e-du-cate
e-le-gant
e-le-ment
e-le-phant
e-le-vate
e-lè-ven

e-lo-

e-lo-quent
em-bar-go
em-baſ-ſy
em-bèz-zle
em-bròi-der
e-mèr-gent
e-me-rod
e-mi-nent
em-pe-ror
em-pha-ſis
e-mu-late
e-nà-mel
e-nà-mour
en-coùn-ter
en-deà-vour
e-ne-my
e-ner-gy
e-ner-vate
en-mi-ty
e-nòr-mous
en-ſàm-ple
en-ter-priſe
en-ter-tàin
en-vi-ron
e-pi-cure
e-pì-ſtle
e-qui-nox
e-qui-page
e-qui-ty
e-ſpoù-ſal
e-ſtàb-liſh
e-ſti-mate

e-tèr-nal
e-ven-ing
e-ve-ry
e-vi-dence
ex-à-mine
ex-àm-ple
ex-cre-ment
ex-e-cute
ex-er-ciſe
ex-hì-bit
ex-òr-ciſt
ex-pi-ate
ex-pli-cate
ex-qui-ſite
ex-ta-ſy
ex-tèr-nal
ex-tìn-guiſh
ex-tir-pate
ex-trìn-ſick

F

Fa-bu-lous
fac-ti-on
fa-cul-ty
fal-la-cy
fa-mi-ly
fan-tà-ſtick
fa-ſhi-on
fe-al-ty
fe-ſti-val
fic-ti-on
fi-li-al
fir-ma-ment
fi-ſtu-la
fop-pe-ry
for-ge-ry
for-ti-fy
frau-du-lent
fu-gi-tive
func-ti-on
fu-ne-ral
fur-ni-ture
fur-ri-er

G

Gal-le-ry
gar-ri-ſon
ge-ne-ral
ge-ne-rous
ge-nu-ine
glo-ri-ous
glu-ti-nous
gor-ge-ous
go-vern-ment
gra-ci-ous
gra-du-al
gra-nà-do
gra-ne-ry
gra-ti-tude
gra-vi-ty
gre-na-dìer
gut-tu-ral

H

Hand-ker-chief
har-bin-ger
har-mo-ny

ha-ſti-ly
ha-zar-dous
he-re-ſy
he-ri-tage
hi-de-ous
hi-ſto-ry
ho-mi-cide
ho-mi-ly
ho-ne-ſty
hor-ri-ble
hy-po-crite

J

Jeo-par-dy
je-ſu-ite
jo-cu-lar
jo-vi-al
ju-bi-lee
ju-ſti-fy

I

I-dè-a
i-di-om
i-di-ot
ig-no-rant
il-lù-ſtrate
im-bèl-liſh
i-mi-tate
im-mi-nent
im-pl-ment
im-plì-cite
im-pòr-tant
im-por-tùne
im-pòſt-hume
im-pò-ſtor
im-po-tent
im-pre-cate
im-pu-dence
in-car-nate
in-chant-ment
in-ci-dent
in-cùm-bent
in-dìct-ment
in-di-gent
in-ſa-my
in-fèr-nal
in-fi-nite
in-flu-ence
in-hè-rent
in-hè-rit
in-no-cent
in-ſì-pid
in-ſo-lent
in-ſti-tute
in-ſti-gate
in-ſtru-ment
in-tel-lect
in-ter-cèpt
in-ter-courſe
in-tèr-nal
in-ter-poſe
in-ter-pret
in-ter-val
in-ter-view
in-te-ſtate
in-ti-mate
in-tri-cate
in-trìn-ſick
in-và-lid
in-veì-gle
i-vo-ry

K

Ka-len-dar
kil-der-kin

L

La-by-rinth
la-i-ty
lar-ce-ny
la-ti-tude
lau-da-ble
lea-che-rous
le-ga-cy
le-gi-ble
le-gi-on
le-ni-ty
le-pro-ſy
le-ve-ret
le-vi-ty
li-be-ral
li-ber-tine
li-ber-ty
lieu-tè-nant
lo-ga-rithm
lon-gi-tude
lot-te-ry
loy-al-ty
lu-mi-nous
lu-na-cy

lu-

lu-ſci-ous
M
Mac-ca-roon
ma-ce-rate
ma-ga-zìne
ma-gi-ſtrate
mag-ni-fy
ma-je-ſty
ma-lìg-nant
ma-ni-feſt
ma-ni-fold
man-ſi-on
ma-nu-al
ma-nu-ſcript
maſ-que-ràde
ma-ri-ner
ma-ri-time
mar-jo-ram
mar-ri-age
mar-ma-lade
mar-ti-al
maſ-cu-line
maſ-ſa-cre
me-chà-nick
me-di-ate
me-lo-dy
me-mo-ry
men-di-cant
me-ni-al
men-ti-on
meſ-ſen-ger
mi-li-tant
mil-li-on
mi-ne-ral
mi-ni-ſter
mi-ra-cle
miſ-chièv-ous
mi-ſe-ry
mi-ti-gate
mo-de-rate
mol-li-fy
mo-nu-ment
mo-ti-on
move-a-ble
moun-te-bank
mul-ti-ply
mul-ti-tude
mu-ta-ble
mu-ti-ny
mu-tu-al
my-ri-ad
my-ſte-ry
N
Nar-ra-tive
na-ti-on
na-tu-ral
na-vi-gate
neg-li-gence
night-in-gale
noc-tùr-nal
no-mi-nate
no-ta-ble
no-ta-ry
no-vel-ty
nul-li-ty
nu-me-rous
nun-ne-ry
nup-ti-al
nur-ſe-ry
nu-tri-ment
O
Ob-du-rate
o-beì-ſance
ob-ſe-quy
ob-ſo-lete
ob-ſta-cle
ob-ſti-nate
ob-vi-ate
oc-cu-py
o-ce-an
o cu-lar
o-di-ous
of-fer-ing
of-fi-cer
o-mi-nous
o-ni-on
o-pe-rate
op-pò-nent
op-po-ſite
op-prèſ-ſor
o-ra-cle
o-ra-tor
o-ri-fice
or di-nance
or-na-ment
or-tho-dox

P

Pa-ci-fy
pa-ge-ant
pal-li-ate
pa-pa-cy
pa-ra-ble
pa-ra-diſe
pa-ra-dox
pa-ra-graph
pa-ral-lel
pa-ra-moùnt
pa-ra-phraſe
pa-ra-ſite
par-ri-cide
pa-ri-ty
par-ti-al
par-ti-cle
paſ-ſen-ger
paſ-ſi-on
paſ-ſo-ver
pa-ſto-ral
pa-tér-nal
pa-ti-ence
pa-tri-arch
peace-a-ble
pe-di-gree
pe-li-can
pe-nal-ty
pen-du-lum
pe-ne-trate
pe-ni-tent
pen-te-coſt
pe-nu-ry
pe-ri-lous
per-ju-ry
per-ma-nent
per-pe-trate
per-qui-ſite
per-ſe-cute
per-ſe-vère
per-ti-nent
pe-ſti-lence
pe-tu-lant
pha-ri-ſee
pi-ge-on
pi-e-ty
pil-gri-mage
pin-na-cle
pi-ti-ful
plen-te-ous
po-è-tick
po-li-cy
po-ly-gon
po-mà-tum
pome-grà-nate
pon-de-rous
po-pe-ry
po-pu-lace
por-ti-on
port-màn-teau
por-trài-ture
po-ſi-tive
poſ-ſi-ble
po-ten-tate
po-ver-ty
prac-ti-cal
pre-àm-ble
pre-ce-dent
pre-ci-ous
pre-ci-pice
pre-ju-dice
pre-la-cy
pre-ſi-dent
pre-va-lent
pre-vi-ous
pri-mi-tive
prin-ci-pal
prin-ci-ple
pri-ſo-ner
pri-vi-lege
pri-vi-ly
pro-ba-ble
pro-bi-ty
pro-di-gy
pro-fli-gate
pro-ge-ny
pro-hì-bit-
pro-pa-gate
pro-phe-cy
pro-ſe-cute
pro-ſe-lyte
pro-ſti-tute
pro-te-ſtant
pro-ven-der
pſal-mo-dy
pſal-te-ry

pub-

pub-li-can
pu-iſ-ſant
pul-ve-rize
punc-tu-al
pu-ri-fy
pu-ri-tan
pu-ri-ty
pu-tri-fy
py-ra-mid

Q

Qua-dràn-gle
qua-drù-ple
qua-li-fy
qua-li-ty
quan-da-ry
quan-ti-ty
que-ſti-on
quint-eſ-ſence
quo-ti-ent

R

Ra-di-ant
a-di-cal
a-di-us
a-pi-er
a-ri-ty
-al-ly
-cèiv-ed
-col-lèct
-com-mènd
-com-penſe
-con-cile
-cò-ver
re-cre-àte
rec-ti-fy
rec-to-ry
re-gen-cy
re-gi-cide
re-gi-ment
re-gi-on
re-gi-ſter
re-gu-lar
re-im-bùrſe
re-in-force
re-lìn-quiſh
re-me-dy
re-mèm-ber
re-plè-niſh
re-pre-hènd
re-pri-mànd
re-pro-bate
re-qui-em
re-qui-ſite
re-ſèm-ble
re-ſi-due
re-ſplèn-dent
re-ti-nue
re-tro-grade
re-vè-nue
re-ve-rence
re-ve-rend
ri-bal-dry
ri-di-cule
righ-te-ous
ri-vu-let
ru-di-ment
ru-mi-nate
ru-ſti-cal

S

Sab-ba-oth
ſa-cra-ment
ſa-cri-fice
ſa-cri-lege
ſa-la-ry
ſanc-ti-fy
ſanc-ti-on
ſa-ti-ate
ſa-tiſ-fy
ſa-vi-our
ſa-vou-ry
ſchiſ-ma-tick
ſcor-bu-tick
ſcor-pi-on
ſcru-ti-ny
ſcul-li-on
ſcru-pu-lous
ſec-ti-on
ſe-cu-lar
ſe-ni-or
ſen-ſu-al
ſen-ſi-ble
ſe-pa-rate
ſe-pul-chre
ſe-què-ſter
ſe-ri-ous
ſer-vi-tor
ſe-ve-ral

ſig-ni-fy
ſi-mi-le
ſin-gu-lar
ſi-ni-ſter
ſi-tu-ate
ſlip-pe-ry
ſol-di-er
ſor-ce-ry
ſpa-ni-el
ſpe-ci-men
ſpec-ta-cle
ſpec-tà-tor
ſpu-ri-ous
ſta-ti-on
ſtig-matize
ſto-ma-cher
ſtra-ta-gem
ſtre-nu-ous
ſur-ro-gate
ſu-ſte-nance
ſy-ca-more
ſy-co-phant
ſyl-la-ble
ſyl-lo-giſm
ſym-pa-thy
ſy-na-gogue

T

Ta-bu-lar
ta-cit-ly
tan-ta-lize
ta-pe-ſtry
tar-pàu-lin
te-di-ous
tem-pe-rance
tem-po-ral
ten-den-cy
ter-ri-ble
te-ſta-ment
te-ſti-fy
the-o-ry
ti-mo-rous
ti-tu-lar
to-bac-co
to-gè-ther
to-le-rate
trac-ta-ble
tra-ge-dy
tran-ſpà-rent
trea-che-rous
tri-bù-nal
tri-vi-al
tu-na-ble
tur-bu-lent
tur-pen-tine
tym-pa-ny
ty-pi-cal
ty-ran-ny

V

Va-can-cy
va-cu-um
va-ga-bond
va-ga-ry
va-li-ant
va-ni-ty
va-ri-ous
ve-he-ment
ven-di-ble
ve-ne-ry
ven-ge-ance
ve-ni-al
ve-ni-ſon
ve-ri-ly
vice-gè-rent
vi-ci-ous
vic-to-ry
vic-tu-als
vi-gi-lant
vi-go-rous
vi-li-fy
vil-la-ny
vin-di-cate
vi-ne-gar
vi-o-late
vi-o-lence
vi-o-lin
vi-rà-go
vir-gi-nals
vi-ſi-ble
vi-ſi-on
vi-tri-ol
vo-la-tile
vo-lun-tìer
vo-ta-ry

U

Ul-ti-mate
unc-ti-on
un-é-qual
un-fèign-ed
un-gòd-ly
un-hò-ly
un-jùſt-ly
u-ni-corn
u-ni-ty
u-ni-verſe
un-kìnd-neſs
un-leàrn-ed
u-ſu-al
u-ſùr-per
u-ſu-ry
u-ten-ſil
ut-ter-rance
ut-ter-moſt

W

Wag-ge-ry
wag-go-ner
wan-ton-neſs
war-ri-or
wa-ver-ing
wed-neſ-day
whim-ſi-cal
wil-der-neſs
won-der-ful
wor-thi-ly
wrong-ful-ly

Y

Ye-ſter-day
yoke-fel-low
youth-ful-ly

Z

Zea-lòuſ-ly
zo-di-ack

Twenty Eaſy Leſſons taken out of the Pſalms, *in Words not exceeding* Three Syllables, *divided according* to Rule.

LESSON I.

Pſ. 78. HEAR my Law, O my People: Incline your Ears unto the Words of my Mouth.

I will open my Mouth in a Pa-ra-ble, I will declare hard Sen-ten-ces of old.

Which we have heard and known; and ſuch as our Fathers have told us.

That we ſhould not hide them from the Children of the Ages to come, but to ſhew the Honour

nour of the Lord, his mighty and won-der-ful Works that he hath done.

He made a Co-ve-nant with *Jacob*, and gave *Iſ-ra-el* a Law, which he com-man-ded our Fore-fa-thers to teach their Children.

That thoſe that follow him might know it; and the Children which were yet unborn.

LESSON II.

To the Intent that when they came up, they might ſhew their Children the ſame.

That they might put their Truſt in God, and not to forget the Works of God but to keep his Com-mand-ments.

And not to be as their Fore-fa-thers, a faithleſs and ſtubborn People, who ſet not their Heart aright, and whoſe Spirit cleaveth not ſted-faſt-ly unto God.

Like as the Children of *E-phra-im*, who being har-naſ-ſed and car-ry-ing Bows, turned themſelves back in the Day of Battle.

They kept not the co-ve-nant of God, and would not walk in his Laws.

But forgat what he had done, and the wonder-ful Works that he hath ſhewed for them.

LESSON III.

Mar-vel-lous Things did he in the Sight of our Fore-fa-thers in the Land of *Egypt*, even in the Field of *Zoan*.

He

He di-vi-ded the Sea; and let them go through; he made the Waters to ſtand on an Heap.

In the Day-time he alſo led them with a Cloud, and all the Night through with a Light of Fire.

He clave the hard Rocks in the Wil-der-neſs, and gave them Drink thereof, as it had been out of the Deep,

He brought Water out of the Stony Rock, ſo that it guſhed out like Rivers.

Yet for all this they ſinned yet more againſt him; and pro-vo-ked the moſt High in the Wil-der-neſs.

LESSON IV.

They tempted God in their Hearts, and re-qui-red Meat for their Luſt.

They ſpake againſt God alſo, ſaying, Shall God prepare a Table in the Wil-der-neſs?

He ſmote the ſtony Rock indeed, that the Water guſhed out, and the Stream flowed withal; but can he give Bread alſo, or provide Fleſh for his people?

When the Lord heard this, he was wroth, ſo that the Fire was kindled in *Jacob*; and there came up heavy Diſ-plea-ſure againſt *Iſ-ra-el.*

Becauſe they be-liev-ed not in God; and put not their Truſt in his Help.

So he com-man-ded the Clouds above, and o-pe-ned the Doors of Heaven.

LESSON V.

He rained down Manna alſo upon them for to eat, and gave them Food from Heaven.

So Man did eat Angels Food; for he ſent them Meat enough.

He cauſed the Eaſt Wind to blow under Heaven; and through his Power he brought in the South-weſt Wind.

He rained Fleſh upon them as thick as Duſt, and fea-ther-ed Fowls like as the Sand of the Sea.

He let it fall among their Tents, even round about their Dwelling.

So they did eat and were filled, for he gave them their own Deſire; and did not diſappoint them of their Luſt.

LESSON VI.

But while the Meat was yet in their Mouths, the heavy Wrath of God came upon them, and ſlew the weal-thi-eſt of them; yea, and ſmote down the choſen Men that were in *Iſ-ra-el.*

But for all this they ſinned yet more, and be-liev-ed not in his won-der-ous Works.

Therefore their Days did he conſume in Va-ni-ty, and their Years in Trouble.

When he ſlew them they ſought him; and turned them early, and en-qui-red after God.

And

And they re-mem-bred that God was their Strength, and that the Moſt High was their Re-deem-er.

But yet they did but flatter him with their Mouths; and diſ-ſem-ble with him in their Tongues.

LESSON VII.

For their Heart was not whole with him; neither did they con-ti-nue ſtedfaſt in his Co-ve-nant.

But he was ſo mer-ci-ful that he forgave their Miſdeeds, and de-ſtroy-ed them not.

Yea, many a Time turned he his Wrath away, and would not ſuffer his whole Diſ-plea-ſure to ariſe.

For he did con-ſi-der that they were but Fleſh; and that they were even as a Wind, that paſſeth away, and cometh not again.

Many a Time did they provoke him in the Wil-der-neſs, and grieved him in the Deſert.

They turned back, and tempted God, and moved the Holy One in *Iſ-ra-el.*

LESSON VIII.

They thought not of his Hand, and of the Day when he did de-li-ver them from the Hand of the E-ne-my.

How he had wrought his Mi-ra-cles in *Egypt*, and his Wonders in the Field of *Zoan.*

He

He turned their Waters into Blood, ſo that they might not drink of the Rivers.

He ſent Lice among them, and de-vour-ed them up; and Frogs to deſtroy them.

He gave their Fruit unto the Worms, and their Labour unto the Graſſ-hop-per.

He de-ſtroy-ed their Vines with Hail Stones, and their Mul-ber-ry Trees with the Froſt.

LESSON IX.

He ſmote their Cattle alſo with Hail Stones, and their Flocks with hot Thun-der-bolts.

He caſt upon them the Greatneſs of his Wrath, Anger, Diſ-plea-ſure and Trouble, and ſent evil Angels among them.

He made a Way to his Hatred, and ſpared not their Soul from Death; but gave their Lives over to the Pe-ſti-lence.

He ſmote all their Firſt-born in *Egypt*, the moſt prin-ci-pal and migh-ti-eſt in the Dwellings of *Ham*.

But as for his own People, he led them forth like Sheep; and car-ri-ed them in the Wil-der-neſs like a Flock.

He brought them out ſafely, that they ſhould not fear; and did o-ver-whelm the E-ne-mies with the Sea.

LESSON X

And brought them within the Borders of his holy Place; even to the Mountain which he pur-cha-ſed with his own Right Hand.

He caſt out the Heathen alſo before them: cauſed their Land to be di-vi-ded amongſt them for an He-ri-tage, and made the Tribes of *Iſ-ra-el* to dwell in their Tents.

So they tempted and diſ-plea-ſed the moſt high God, and kept not his Com-mand-ments.

But turned their Back and fell away like their Fore-fa-thers, ſtarting aſide like a broken Bow.

For they grieved him with their Hill altars, and pro-vo-ked him to Diſ-plea-ſure with their -ma-ges.

When God heard this, he was wroth; and took ſore Diſ-plea-ſure at *Iſ-ra-el*.

LESSON XI.

So that he forſook the Place in *Shiloh*; even the Tent that he had pitched among them.

He did de-li-ver their Power into Sla-ve-ry, and their Beauty into the E-ne-my's Hands.

He gave his People over alſo unto the Sword, and was wroth with his He-ri-tage.

The Fire con-ſu-med their young Men, and their Maidens were not given in Mar-ri-age.

Their Prieſts were ſlain with the Sword; and there were no Widows to lament for them.

So

So the Lord awaked as one out of Sleep, and like a Giant re-freſh-ed with Wine.

He ſmote his E-ne-mies in the hinder Parts, and put them to great Shame.

LESSON XII.

He re-fu-ſed the Houſe of *Joſeph*, and choſe not the Tribe of *E-phra-im*.

But choſe the Tribe of *Judah*; even the Hill of *Sion*, which he loved.

And there he built his Temple on high; and laid the Bottom of it like the Ground, which he hath made for ever.

He choſe *David* alſo his Servant, and took him away from the Sheepfolds.

As he was fol-low-ing the Ewes great with young ones he took him; that he might feed *Jacob* his People, and *If-ra-el* his He-ri-tage.

So he fed them with a faithful and true Heart, and ruled them pru-dent-ly with all his Power.

LESSON XIII.

Pſ. 81. Sing ye me-ri-ly unto God our Strength; Make a chearful Noiſe unto the God of *Jacob*.

Take the Pſalm, bring hither the Tabret, the merry Harp with the Lute.

Blow up the Trumpet in the New Moon, even in the Time ap-point-ed; and upon our ſolemn Feaſt-day.

For this was made a Statute for *If-ra-el*, and a Law of the God of *Jacob*. Thi

This he or-dai-ned in *Joſeph* for a Witneſs, when he came out of *Egypt*, and had heard a ſtrange Language.

I eaſed his Shoulder from the Burden; and his Hands were de-li-ver'd from making the Pots.

LESSON XIV.

Thou calledſt upon me in Troubles, and I did de-li-ver thee, and hear thee; what Time as the Storm fell upon thee.

I proved thee alſo at the Waters of Strife.

Hear, O my People! and I will aſſiſt thee, O *Iſ-ra-el!* if thou wilt hearken unto me,

There ſhall no ſtrange God be in thee; neither ſhalt thou worſhip any other God.

I am the Lord thy God, who brought thee out of the Land of *Eygpt:* Open thy Mouth wide, and I ſhall fill it.

But my People would not hear my Voice, and *Iſ-ra-el* would not obey me.

LESSON XV.

So I gave them up to their own Hearts Luſts, and let them follow their own Thoughts.

O that my People would have heark-en-ed unto me! for if *Iſ-ra-el* had walked in my Ways,

I ſhould ſoon have put down their E-ne-mies, and turned my Hand againſt their Foes.

The Haters of the Lord ſhould have been found Liars, but their Time ſhould have en-du-red for ever.

He

He ſhould have alſo fed them with the fineſt Wheat-flour; and with Honey out of the ſtony Rock ſhould I have ſa-tis-fy'd thee.

LESSON XVI.

Pſ. 48. O how lovely are thy Dwellings, thou Lord of Hoſts;

My Soul hath a deſire and Longing to enter into the Courts of the Lord; my Heart and Fleſh rejoice in the living God.

Yea the Sparrow hath found her a Houſe, and the Swallow a Neſt where ſhe may lay her Young; even thy Altars, O Lord of Hoſts, my King and my God.

Bleſſed are they that dwell in thy Houſe: They will be always praiſing thee.

Bleſſed is the Man whoſe ſtrength is in thee; in whoſe Heart are thy Ways.

Who going through the Vale of Mi-ſe-ry uſe it for a Well; and the Pools are filled with Water.

LESSON XVII.

They go from Strength to Strength; and unto the God of Gods ap-pea-reth e-ve-ry one of them in *Sion*.

O Lord God of Hoſts, hear my Prayer; hearken, O God of *Jacob*.

Behold, O God our De-fen-der: and look upon the Face of thine A-noint-ed.

For one Day in thy Courts is better than a Thouſand.

I ha

I had rather be a Door-keeper in the Houſe of my God, than to dwell in the Tents of Wick-ed-neſs.

For the Lord God is a Light and Defence; The Lord will give Grace and Worſhip, and no good Thing ſhall he with-hold from them that live a Godly Life.

O Lord God of Hoſts: Bleſſed is the Man that putteth his Truſt in Thee.

LESSON XVIII.

Pſ. 87. Her Ground-works are upon the holy Hills: The Lord loves the Gates of *Sion* more than the Dwellings of *Jacob*.

Very ex-cel-lent Things are ſpoken of Thee, thou City of God.

I will think upon *Rahab* and *Ba-by-lon*; with them that know me.

Behold ye the *Phi-li-ſtines* alſo, and they of *Tyre*, with the *Mo-ri-ans*, lo! there was he born.

And of *Sion* it ſhall be re-port-ed, That he was born in her; and the Moſt High ſhall ſtabliſh her.

The Lord ſhall rehearſe it, when he writeth up the People, that he was born there.

The Singers alſo and Trum-pe-ters ſhall he rehearſe; all my freſh Springs ſhall be in thee.

LESSON XIX.

Pſ. 93. The Lord is King, and hath put on glo-ri-ous Ap-pa-rel: The Lord hath put on his Ap-pa-rel, and girded him with Strength

He hath made the round World ſo ſure, that it cannot be moved.

Ever ſince the World began, hath thy Seat been pre-pa-red ; Thou art from before the Be-gin-ning.

The Floods are riſen, O Lord ; the Floods have lift up their Voice : The Floods liſt up their Waves.

The Waves of the Sea are mighty and rage hor-ri-bly ; but yet the Lord, who dwelleth on high, is migh-ti-er.

Thy Statutes, O Lord, are very ſure ; Holi-neſs be-com-eth thine Houſe for ever.

LESSON XX.

Pſ. 96. O ſing unto the Lord a new Song: O ſing unto the Lord all the whole Earth.

Sing unto the Lord and praiſe his Name : Be telling of his Glory from Day to Day.

Declare his Honour unto the Heathen ; and his Wonders unto all People.

For the Lord is great, and cannot wor-thily be praiſed ; he is more to be feared than all Gods.

Glory and worſhip are before him ; Power and Honour are in his holy Place.

Aſcribe unto the Lord, O ye Kindreds of the people ; aſcribe unto the Lord Worſhip and Power.

All Praiſe, all Glory, Honour, Majeſty,
Let us aſcribe unto the TRINITY.

Words

Words of *Four Syllables* divided according to Rule.

N. B. The *Accent* is on the *Second Syllable*, if not marked otherwiſe.

A

A-bre-vi-ate
a-bi-li-ty
a-ca-de-my
ac-cu mu-late
ad-di-ti-on
a-dul-te-rate
af-fec-ti-on
af-flic-ti-on
a-la-cri-ty
al-le-ge-ance
am-baſ-ſa-dor
am-bi-ti-on
a-na-lo-gy
a-na-to-my
a-po-ſta-cy
ap-pur te-nance
ar bi-tra-ment
ar-ti cu-late
ar-til-le-ry
aſ-ſaſ-ſi-nate
aſ-ſump-ti-on
at-tain-a-ble
at-ten-ti on
a-vail-a-ble
au-tho ri ty

B

Bar-ba-ri-an
bar-ri-ca-do
be-a-ti-fy
be-ne-fi-cence
bi-tu-mi-nous

C

Ca-la-mi-ty
car-na-li-ty
ce-le-ri-ty
cen-ſo-ri-ous
chi-rur-ge-on
chro-no-lo-gy
cir-cum-fe-rence
ci-ta-ti-on
co-ad-ju-tor
col-la-te-ral
com-men-ta-tor
com mu-ni-on
con-cep-ti-on
con-cu-pi-ſcence
con-di-ti-on
con-ſa-bu-late
con-gru-i-ty
con-junc-ti-on
con-ſi-ſto-ry
con-ſtruc-ti-on
con-ten-ti-on
con-ven-ti-on
con-vul-ſi-on
cor-po re-al
cor-pu-len-cy
cor-rec ti-on
cor-ro-bo-rate
cor-rup-ti-on
coſ-mo-gra-phy
cre-a-ti-on
cre-du-li-ty

D

Dam-na-ti-on
de-ci-ſi-on
de-fi-ci-ent
de-ge-ne-rate
de jec-ti-on
de-lec-ta-ble
de-li-ci-ous
de-mon-ſtra-ble
de-po-pu-late
de-preſ-ſi-on
de-ri ſi-on
de-ſcrip-ti-on
de-fer-tion
de-ſtruc-ti-on
de-trac-ti-on
dex-te-ri-ty
di-a-go-nal
di-a-me-ter
dic-ta-ti-on
dif-fu-ſi-on
di-greſ-ſi-on
di-men-ſi-on
di-mi-nu-tive

def-ſec-ti-on
diſ-ſen-ti on
di-vi-ſi-on
do-mi-ni-on
dox-o-lo-gy

E

E-bri-e-ty
ef-fe-mi-nate
ef fi-gi-es
e-gre-gi-ous
e-jec-ti-on
e-la-bo rate
e-lec-ti-on
e-li-gi-ble
e-maſ-cu-late
em-pha-ti-cal
en-co-mi-um
en-thu-ſi-aſm
e-nor-mi-ty
e-piſ-co-pal
e-qui-vo-cate
er-ro-ne-ous
eſ-ſen-ti-al
e-ter-ni-ty
e-va-cu-ate
e-va-ſi-on
e-ven-tu-al
e-vic-ti-on
ex-ac-ti-on
ex-aſ-pe-rate
ex-em-pla-ry
ex-hi-le-rate
ex-o-ne-rate
ex-or-bi-tant
ex-pan-ſi-on
ex-pe-di-ate
ex-po-ſi-tor
ex-tor-ti-on

F

Fa ci-li-ty
fal-la-ci-ous
fa-mi li-ar
fan-ta ſti-cal
fer-ti-li-ty
fi gu ra-tive
for-mi da-ble
fru-ga li-ty
fru-i-ti-on

G

Gen-ti-li-ty
ge-o-gra-phy
ge-o-men cy
ge-o-me-try
gram-ma-ti cal
gra-tu i-ty

H

Ha-ber-ge on
har-mo ni ous
he-te-ro-dox
hi-e rar-chy
hó-ſpi ta ble
hu-mi-li-ty
hy-per-bo-le

I

Ja ni-ſa-ry
ju di-ci-ous
il-li te rate
il-lu ſtri-ous
im-ma-cu late
im-me-di-ate
im-mu-ta-ble
im-par-ti al
im-pe-di-ment
im-pla ca-ble
im-por-tũ nate
im-po-ve-riſh
in-cor-po-rate
in-cu-ra-ble
in-de-li-ble
in-dem-ni-fy
in-fe-ri-or
in-ge-ni-ous
in ge-nu-ous
i-ni-qui-ty
in junc-ti-on
in-ſcrip-ti-on
in-ſtruc-ti-on
in-ten-ti-on
in-va-ſi-on
in-ven-ti-on
in-vi-ſi-ble
ir-re-gu-lar
ir-re-ve-rent

L

La-bo-ri-ous
le-gi-ti-mate
li-cen-ti-ous
lieu-te-nan-cy
li-ti-gi-ous
lux-u-ri-ous

M

Mag-ni-fi cence
ma-le fac-tor
ma-li-ci ous
ma-the-ma-tick
ma-tri-mo-ny
me-lan-cho-ly
me-lo-di-ous
me-ri-di-an
me-tro ꝓ-lis
mi-li-ta-ry
mu-ni-fi-cence
mu-ſi-ci-an

N

Nar-ra-ti-on
na-ti-vi-ty
na-vi-ga-ble
ne-ceſ-ſi-ty
no-bi li-ty
no-to r -ous

O

O-be-di-ent
ob-jec-ti-on
ob-nox-i-ous

eb-ſtruc-ti-on
oc-ca-ſi-on
om-ni-po-tent
om-ni-pré-ſent
om-ni-ſci-ent
o-pi-ni-on
o-ra-ti-on
or-di-na-ry
o-ri-gi-nal

P

Par-ti-cu-lar
par-ti-ti-on
pe-cu-li-ar
per-fec-ti-on
per-ni-ci-ous
per-pe-tu-al
per-ſua-ſi-on
pe-ti-ti-on
phi-lo-ſo-phy
phle-bo-to-my
phy-ſi-ci-an
pol-lu-ti-on
poſ-ſeſ-ſi-on
po-ſi-ti-on
po-ſte-ri-ty
pre-de-ſti-nate
pre-he-mi-nence
pre-ro-ga-tive
pre-ſump-ti-on
pro-di-gi-ous
pro-por-ti-on
pro-vi-ſi-on
punc-ti-li-o
pur-ga-to-ry

Q

Qua-ter-ni-on
quo-ti-di-an

R

Ra-ti-o-nal
re-bel-li on
re-cep-ti-on
re-flec-ti on
re-jec ti-on
ré la-ti-on
re-li-gi-on
re-ſpon-ſi-ble
rhe-to-ri-cal
ri-di-cu-lous

S

Sa-cer-do-tal
ſa-ga ci-ty
ſal-va-ti-on
ſanc-tu-a-ry
ſe-cre-ta-ry
ſe-cu-ri-ty
ſe-di ti-on
ſin-ce-ri-ty
ſo-bri-e-ty
ſo-ci-e-ty
ſub-jec-ti-on
ſub-miſ-ſi on
ſub-ſcrip-ti-on
ſub-trac-ti-on
ſuf-fi-ci-ent
ſta-bi-li-ty
ſu-pre ma-cy
ſy-no-ni-mous

T

Ta-ber-na-cle
tau-to-lo-gy
te ſti-mo-ny
to-le-ra-ti-on
tra-di-ti-on
tran-qui-li-ty
tranſ-greſ-ſi-on
tran-ſla-ti-on

V

Va-ca-ti-on
ve-ge-ta-ble
ve-ne-ra-ble
ve-ra-ci-ty
ver-mil-li-on
vex-a-ti-on
vi-ciſ-ſi-tude
vi-gi-lan-cy
vi-va-ci-ty
vo-lun-ta-ry
ux-o-ri-ous

W

What-ſo-e-ver
well-be-lov-ed
where-ſo-e ver
who-ſo-e-ver

Words of Five Syllables.

A

AB-di-cà-ti-on
a-bo-mi-na-ble
ad-mi-ni-ſtrà-tor
a-do-rà ti-on
af-fa-bì-li-ty

ag-gra-va-ti-on
al-le-gò ri-cal
am-bi-gù-i-ty
a-ni-mo-ſi-ty
an-ni-vèr ſa-ry
an-no-tà-ti-on
a-po-the-ca-ry
ap-pa-rì-ti-on
ap-pre-hèn-ſi-on
ap-pro-ba-ti-on
a-va-rì-ci-ous

B

Be-ne-dìc-ti-on
be-ne-fi-ci-al.

C

Ca-pa-bí-li ty
ce-le-brà-ti-on
ce-re-mò-ni-al
cir-cu-là-ti-on
cir-cum-ſpèc-ti-on
com-bi-nà-ti-on
com-mi-nà-ti-on
com-pre-hèn-ſi-on
con-de-ſcèn-ſi-on
con-fe-de-ra-cy
con-fla-grà-ti-on
con-fù-ta-ti-on
con-gre-gà-ti-on
con-ſe-crà-ti-on
con-ſò-là-ti-on
con-tem-plà ti-on
con-tra-dì-ti-on
con-ve-ni-en-cy
co-ro-nà-ti-on
cor-po-rà-ti-on

D

De-di-cà-ti-on
de-clà-ra-ti-on
de-fi-nì-ti-on
de-mon-ſtrà-ti-on
de-pri-và-ti-on
di-a-bò-li-cal
dic-ti-o-na-ry
diſ-ſo-lù-ti-on
di-ſtri-bù-ti-on
di-vi-nà-ti-on

E

E-du-cá-ti-on
elo-cù-ti-on
e-mu-lá-ti-on
e-nig-má-ti-cal
e-pi-dè-mi-cal
e-ſti-má-ti-on
ex-e-cù ti-on
ex-e-crá-ti-on
ex-ha-lá-ti-on
ex-pe-dì-ti-on
ex-pi-á-ti-on
ex-pla-ná-ti-on
ex-po-ſì-ti-on

F

Fer-men-tà-ti-on
for-ni-cá-ti-on

G

Ge-ne-rá-ti-on
ge-ne-rò-ſi-ty

H

Ha-bi-tá-ti-on
he-ſi tá ti-on
hy-po-crì-ti-cal

I

I-mi-tá-ti-on
in-car-ná-ti-on
in-cen-di-a-ry
in cli-ná-ti-on
in-con-ti-nen-cy
in-di-vì du-al
in-qui-ſì-ti-on
in-ſpi-rá-ti-on
in-ſti-tù-ti-on
in-ſur-réc ti-on
in-vi-tá-ti-on

Ju-

J

Ju-riſ-dic-ti-on

L

Li-be-rá-li-ty
li-mi-tá-ti-on

M

Mag-na-ni-mi-ty
me-di-á-ti-on
me-di-o-cri-ty
me-tro-pò-li-tan
mo-de-rá-ti-on
mu-ta-bi-li-ty

N

Na-vi-gá-ti-on
nu-me-rá-ti-on

O

Ob-li-gá-ti-on
ob-ſer-vá-ti-on
oc-cu-pá-ti-on
o-do-ri-fe-rous
o-pe-rá-ti-on
op-por-tu-ni-ty
or-di-ná-ti-on
o-ſten-tá-ti-on

P

Per-pen-di-cu-lar
per-ſe-cu-ti-on
poſ-ſi-bi-li-ty
pre-pa-ra-ti-on
pre-ſer-vá-ti-on
pro-cla-má-ti-on
pro-ro-gá-ti-on
pro-vi-den-ti-al

Q

Quint-eſ-ſen-ti-al

R

Re-for-má-ti-on
re-pu-tá-ti-on
re-ſer-vá-ti-on
re-ſo-lu-ti-on
re-ſtau-rá-ti-on
re-ſur-rec-ti-on
re-ve-lá-ti-on

S

Sa-lu-tá-ti-on
ſa-tis-fac-ti-on
ſe-pa-rá-ti-on
ſi-tu-à-ti-on
ſu-per-fi-ci-al
ſu-pli-cá-ti-on

T

Te-ſti-mo-ni-al
to-le-rá-ti-on
tri-bu-lá-ti-on

V

Ve-ne-rá-ti-on
vi-o-lá-ti-on

U

U-ni-for-mi-ty
u-na-ni-mi-ty

Words of Six *and* Seven *Syllables.*

A

AB-bre-vi-á-ti-on
a-bo-mi-ná-ti-on
ac-ce-le-rá-ti-on
ac-com-mo-dá-ti-on
ad-mi-ni-ſtrá-ti-on
an-ni-hi-lá-ti-on
ar-chi-e-piſ-co-pal
aſ-ſo-ci-á-ti-on

B

Be-a-ti-fi-cá-ti-on

C

Ca-pi-tu-lâ-ti-on
cir-cum-lo-cù-ti-on
com-me-mo-rà-ti-on
com-mu-ni-cà-ti-on
con-ſa-bu-lá-ti-on
con-fe-de-rà-ti-on
con-ſub-ſtan-ti-à-ti-on
con-ti-nù-à-ti-on

D

De-li-ne-à-ti-on
de-no-mi-nà-ti-on
de-nun-ci-à-ti-on
de-ter-mi-nà-ti-on
di-ſu-pi-cà-ti-on
dif-fi-mu-là-ti-on

E

E-di-fi-cá-ti-on
e-ja-cu-là-ti-on
e-le-e-mò-ſy-na-ry
en-thu-ſi-à-ſti-cal
e-qui-vo-cá-ti-on
e-va-cu-à-tion
ex-a-mi-nà-ti-on
ex-com-mu-ni-cà-ti-on
ex-po-ſtu-là-ti-on
ex-te-nu-à-ti-on
ex-tra-òr-di-na-ry

F

For-ti-fi-cà-ti-on
fruc-ti-fi-cà-ti-on

G

Glo-ri-fi-cà-ti-on
gra-ti-fi-cà-ti-on

H

He-te-ro-gè-ne-ous
hu-mi-li-à-ti-on

I

Il-le-gì-ti-ma-cy
i-ma-gi-nà-ti-on
in-de-fà-ti-ga-ble
in-fal-li-bì-li-ty
in-fi-nu-à-ti-on
in-ter-pre-tà-ti-on
in-ter-ro-ga-ti-on

M

Ma-the-ma-tì-ci-an
me-di-ter-rà-ne-an
mo-di-fi-cà-ti-on
mor-ti-fi-cà-ti-on
mul-ti pli-cà-ti-on

N

Na-tu-ra-li-zà-ti-on

O

O-be-di-èn-ti-al

P

Pa-ci-fi-cà-ti-on
pre-de-ſti-nà-ti-on
pro-cra-ſti-ná-ti-on
pro-nun-ci à-ti-on
pro-pi-ti-à-ti-on
pu-ri-fi-cà-ti-on
pu-ſil-la-nì-mi-ty

Q

Qua-li-fi-cà ti-on

R

Ra-ti-fi-cà-ti-on
re-con-ci-li-à-ti-on
re-ge-ne-rà-ti-on
re-nun-ci-à ti-on
re-pre-ſen-tà-ti-on
re-ta-li-à-ti-on

S

Sanc-ti fi-cá-ti-on
ſig-ni-fi cà-ti-on
ſo lem-ni-zà-ti-on
ſu-per-nu-me-rà-ti-on

T

Tranſ-fi gu-rà ti-on
tran-ſub-ſtan-ti-à-ti-on

U

Un-cir-cum cì-ſi-on
un-con-ſci-ò-na ble
u-ni-ver-ſà-li-ty

Twenty Leſſons taken from the Hiſtorical Part of the Old Teſtament, *in Words not exceeding* Three Syllables.

The INTRODUCTION.

THE Old Teſtament *contains the Writings of* Moſes *and the* Prophets, *wherein the wonderful Works of* GOD *in the* Creation *and* Preſervation *of the World are fully diſplayed.*

It likewiſe ſhews the abundant Mercy *and* Goodneſs *of* GOD *towards them that truſt in him; and has many* Types *and* Predictions *of the great Love of the* FATHER *in ſending the* SON *to redeem Mankind from* Sin *and* Death.

The Creation *of the* WORLD.

LESSON I.

IN the Beginning God created the Heaven and the Earth.

And the Earth was without Form, and void, and Darkneſs was upon the Face of the Deep: And the Spirit of God moved upon the Waters.

And God ſaid, Let there be Light; and there was Light.

And God ſaw the Light, that it was good; and God divided the Light from Darkneſs.

And God called the Light Day; and the Darkneſs he called Night.

And God created the Heaven and the Earth, and the Sea; and all things that are therein.

In the Heavens he made the Sun, the Moon, and the Stars.

In the Earth, the Birds, the Beaſts, and every living Thing: And the Trees, the Herbs, and all Things fit for Uſe and Food.

On MAN.

LESSON II.

And God created Man in his own Likeneſs, Male and Female; and bleſſed them, and ſaid unto them: Be fruitful and multiply, and repleniſh the Earth, and ſubdue it.

And God gave them Power over the Fowls of the Air, the Beaſts of the Field and the Fiſhes of the Sea, and every Thing that moveth.

And all this great Work God did perform, by his great Power, in ſix Days.

And when he beheld every Thing that he had made, he was pleaſed therewith; and ſaid, All was very good.

Thus the Heaven and the Earth were finiſh'd, and all the Hoſt of them.

And on the Seventh Day he reſted from all his Work, and bleſſed the Seventh Day, becauſe he reſted on it.

On MAN's *Fall.*

LESSON III.

The Lord God planted a Garden Eaſtward in *Eden*, and put the Man and Woman whom he had made into it.

And he ſaid unto them: Of every Tree of the Garden ye may eat freely; but of the Tree of Knowledge of Good and Evil ye ſhall not eat of it, leſt ye die.

But that old Serpent the Devil, who envied the Happineſs of Man, did tempt and overcome the Woman, and by her the Man: So that they took of the Fruit, and did eat of it to the Ruin of themſelves, and all that ſucceeded them.

Thus

Thus they whom God juſt before had pronounced Good, became Evil; and were driven out of that pleaſant Place, to procure their Food by the Sweat of their Face, and the Labour of their Hands.

Thus Evil and Miſery came into the World by Means of Man's great Enemy, the Devil; who like a roaring Lion has ever ſince gone about ſeeking whom he may devour.

On Cain *and* Abel.

LESSON IV.

As a Conſequence of Sin, Death entered into the World, to thruſt Man out of it.

God gave *Adam* and *Eve* two Sons, *Cain* and *Abel*: *Cain* was employed in tilling the Ground, and *Abel* in keeping of Sheep.

Abel pleaſed God, but *Cain* did not: Therefore God had Reſpect unto *Abel* and his Offering, but unto *Cain* he had not.

Whereupon *Cain* being angry, ſlew *Abel*, his Brother; and by that Means brought the grievous Curſe of God on himſelf.

Thus Anger and Malice, ſtirred up by the Devil, made Way for the greateſt of Evils, Death; which from that Time hath triumphed over Mankind, and will be the Portion of us all.

Of Noah *and the* Flood.

LESSON V.

And it came to paſs that Men did multiply on the Earth; and their Wickedneſs was ſo great in the Sight of the Lord, that it grieved him that he had made Man on the Earth.

Therefore God made a Flood of Waters, and deſtroyed them all, except *Noah* and his Family; who were ſaved in an Ark, made by the Command of the Almighty.

But God, in the midſt of Judgment remembered Mercy;

He cauſed the Waters to abate from off the Earth, and promiſed never to deſtroy every living Thing again.

And this Promiſe he confirmed by the Rainbow, ſaying, I do ſet my Bow in the Clouds; and it ſhall be a Token of the Covenant between me and the Earth: and the Waters ſhall no more become a Flood to deſtroy all Fleſh.

On the Building of Babel.

LESSON VI.

And it came to paſs after the Flood, that *Noah*, and his Family multiplied in the Earth, and became a great People; and they were all of one Language and one Speech.

And they agreed together to build a City, and a Tower, whoſe Top ſhould reach to Heaven, that ſo they might be preſerved from the Waters, if God ſhould ſend another Flood on the Earth.

This Contrivance did move God to divide their Language, and confound their Speech; that they could not underſtand one another.

So the Lord ſcattered them abroad upon the Face of all the Earth. Therefore the Name of the Place was *Babel*. becauſe the Lord did there confound the Language of all the Earth.

On Abraham.

LESSON VII.

In Proceſs of Time a Man was born in the World, whoſe Name was *Abram*, but God called him *Abraham*: He had a Wife whoſe Name was *Sarai*, but God called her *Sarah*.

And God made a Covenant with *Abraham* to give him the Land of *Canaan*, and to his Seed after him.

And in his Old Age he gave him a Son, whoſe Name was *Iſaac*.

Abraham was a good Man; and God loved him, and appeared to him: He alſo ſent his Angels unto him, and mightily bleſſed him.

He was very rich, and he became a very great Man in the Earth;

Earth; he pleaſed God, and God did greatly reward him: He believed in God, and put his Truſt in him; therefore he is called, *the Father of the Faithful.*

Of Lot, *and of* Sodom *and* Gomorrah.

LESSON VIII.

Abraham had a Kinſman, whoſe Name was Lot, who dwelt in Sodom.

But the Men of Sodom were very wicked, and exceeding ſinful in their Ways: And the Lord rained upon them Brimſtone and Fire out of Heaven.

Thus he deſtroyed Sodom and Gomorrah, and all the Country round about them: For the Wickedneſs of the People that dwelt in them.

And Lot's Wife was turned into a Pillar of Salt; becauſe ſhe looked behind her contrary to the Command of the Lord.

But God remembred Abraham, and ſent Lot out of the Overthrow, when he deſtroyed the Cities in which Lot dwelt.

Thus though Vengeance follows the Wicked, to deſtroy them from off the Earth, yet the Juſt ſhall be ſaved from the Evil.

On Abraham's *Offering up his Son.*

LESSON IX.

Abraham was an hundred Years old when his Son *Iſaac* was born: And the Child grew, and God bleſſed him.

And God did tempt *Abraham*, and commanded him to go a long Journey to the Land of *Moriah*; and to offer up his Son there for a Burnt-Offering.

He therefore roſe up early in the Morning, and went with *Iſaac* to the Place: He bound his Son, and laid him on the Altar; he ſtretched forth his Hand, and took the Knife to ſlay him.

Then the Angel of the Lord called unto him out of Heaven, and ſaid: Lay not thine Hand upon the Lad, neither

do

do any Thing unto him: For now I know thou feareſt God, becauſe thou haſt not with-held thy only Son from him.

By myſelf have I ſworn (ſaith the Lord) that in bleſſing I will bleſs thee, and thy Seed ſhall be as the Stars of Heaven: And in thee ſhall all the Families of the Earth be bleſſed, becauſe thou haſt obeyed my Voice, in not witholding thy only Son from me.

On Iſaac *and* Rebekah.

LESSON X.

And *Abraham* was old, and the Lord had bleſſed him in all Things: and he called his chief Servant of his Houſe, and ſent him to his Father's Kindred, to take a Wife for his Son *Iſaac*.

And the Servant came to a Well of Water, and prayed unto the Lord, That the Damſel whom he ſhould aſk to ſet down her Pitcher, that he might drink, and ſhe ſhould ſay, *Drink, and I will draw Water that thy Camels may drink alſo*, might be ſhe that God had appointed for his Maſter's Son.

And ſo it happened; for *Rebekah* came to the Well, and performed what he had requeſted; and ſhe went with him, and became *Iſaac*'s Wife, and he loved her.

Thus God bleſſeth them that put their Truſt in him.

On Jacob *and* Eſau.

LESSON XI.

Iſaac had two Sons, *Eſau* the firſt-born, and *Jacob* the younger.

Eſau was a cunning Hunter, a Man of the Field; and *Jacob* was a plain Man, dwelling in Tents.

Iſaac loved *Eſau*, becauſe he did eat of his Veniſon; but *Rebekah* loved *Jacob*.

Jacob taking Advantage of *Eſau*'s Need, for a Trifle bought his Birthright; and afterwards, by Falſity and Deceit, got his Father's Bleſſing from him

Rebekah his Mother, who aſſiſted and promoted this evil Action, had but ſmall Comfort from it; and *Jacob* being ſo

from home, endured much Labour and Trouble for twenty Years.

Eſau could not forget the Hurt *Jacob* had done him, and therefore at his Return, he went out againſt him with four Hundred Men.

But God turned his Anger into Love; and inſtead of hurting, he dealt kindly with him.

Yet God diſliketh ſuch Proceedings; for he needs no wicked Means to accompliſh his good Deſigns.

On Joſeph.

LESSON XII.

Jacob had twelve Sons; of whom *Joſeph* was the youngeſt but one.

Jacob loved *Joſeph* more than all his Children, becauſe he was the Son of his Old-age: But this Love of his Father drew on him the Hatred of his Brethren; there being but few Children who are pleaſed with a leſs Share of their Parents Love than their Brother has.

Therefore they ſold him into *Egypt*, where he became a Bond-ſervant; and was evil treated only becauſe of his innocent and upright Dealing.

But at length the King ſent and did deliver him: He made him Ruler of the whole Kingdom.

Becauſe the Wiſdom of God was in Him: And he had Knowledge of the Will of the moſt High.

He expounded the Dream of *Pharoah*, which all the Wiſe Men of the Land of *Egypt* could not; and by that Means ſaved his Life from Miſery.

Iſrael *goes into* Egypt.

LESSON XIII.

Joſeph being advanced in the Land of Egypt, there happened a grievous Famine in the Land, and the Land of Canaan where Iſrael dwelt.

And Joſeph's Brethren went down into Egypt to buy Food:

Food: Joseph knew them, but they knew not him, till he made himself known unto them.

Then sent he for his Father, and all his Family: who came into Egypt, and became a multitude of People.

And Joseph comforted them, and nourished them all the Days of his Life: and the Time of the sojourning of the Children of Israel in the Land of Egypt was four hundred and thirty Years.

This God foretold many Years before: Even to Abraham, to Isaac, and to Jacob: And this he brought to pass.

On Moses.

LESSON XIV.

The Children of *Israel* encreased mightily, and were more in Number than the People of *Egypt*: Therefore the King of *Egypt* was afraid of them, and laid on them heavy Burdens making them serve with Rigour.

And *Pharaoh* King of *Egypt*, commanded the *Hebrew* Midwives to destroy all the Male Children that should be born; but they obeyed not his Voice. Therefore God blessed them.

About this Time *Moses* was born, and hid by his Mother three Months.

But when she could no longer hide him, she laid him by the River's Side, hoping Providence would be his Protector.

And so it happened; for the King's Daughter took him up, and nourished him for her own Son: And he was learned in all the Wisdom of *Egypt*, and was the greatest Prophet the World had ever known.

On the Miracles in Egypt.

LESSON XV.

This *Moses* did God send to *Pharaoh*, to bring the Children of *Israel* out of *Egypt*, into the Land of *Canaan*; which God had promised *Abraham* to give unto his Seed; but *Pharaoh* would not let them go.

Then

Then God ſent his Judgments upon *Egypt*: He turned the Waters into Blood, and ſlew their Fiſh.

The Land brought forth Frogs, even in the King's Chamber.

He ſpake the Word, and there came all Manner of Flies and Lice in all their Quarters.

He deſtroyed all their Cattle, and devoured the Fruit of their Ground.

He gave them Hail-ſtones for Rain; and Flames of Fire in their Land.

He ſmote them with ſore Boils; and ſent Darkneſs upon them.

He deſtroyed all their Firſt-born; even the Chief among all their Strength.

Thus *Egypt* was convinced of the Power of God, and made ſenſible of his Judgments.

On the Coming out of Egypt.

LESSON XVI.

When God had ſhewed all his Wonders in *Egypt*, and deſtroyed all the Firſt-born; *Pharoah* would then let them go, with all that they had.

And the Children of *Iſrael* were ſix hundred thouſand Men beſides Women and Children.

And it came to paſs, at the End of Four hundred and thirty Years, on the ſelf-ſame Day, the Children of *Iſrael* went up out of *Egypt*.

But *Pharaoh* and his People purſued them. And God divided the Red Sea, making the Waters to ſtand on a Heap, and let them paſs through on dry Ground.

As for *Pharaoh* and his People, he overthrew them in the Sea, and covered them with the Waters.

Thus he brought forth his People with Joy, and his Choſen with Gladneſs, and gave them the Land of *Canaan:* And they took the Labours of the People into their Hands.

On Joſhua.

LESSON XVII.

It is appointed for all Men once to die. *Moſes* the Man of God, and all the Men that came out of *Egypt*, except *Caleb* and *Joſhua*, died before the People came into the Land of *Canaan*, becauſe they ſinned againſt God.

Joſhua was the Leader and Commander after *Moſes*; he cauſed the People to inherit the Land, and divided it by Lot among them.

Both *Moſes* and *Joſhua* gave them good Laws to govern themſelves by; and were living Examples of their own Rules.

And God gave the People Peace, and they were quiet from all the Nations round about them.

And *Joſhua* died, being an hundred and ten Years old.

And *Iſrael* ſerved the Lord all the Days of *Joſhua*, and all the Days of the Elders that out lived *Joſhua*, which had known the Works of the Lord, which he had done for *Iſrael*.

On Jepthah.

LESSON XVIII.

Jepthah was a mighty Man of Valour, and he judged *Iſrael*.

He overcame the *Ammonites*, the *Moabites*, and *Edomites*, and all the Enemies of the Children of *Iſrael*, that roſe up againſt him.

And he vowed to ſacrifice to the Lord whatever came forth to meet him from his Houſe, if the Lord would deliver his Enemies into his Hand.

And as he returned from the Slaughter of his Enemies, his Daughter came to meet him with Timbrels and Dances: And ſhe was his only Child, for he had no other.

But when he ſaw her, he rent his Cloaths, and ſaid, Alas, my Daughter! thou troubleſt me; for I have opened my Mouth to the Lord, and cannot go back.

Then ſhe ſaid, Do unto me according as thou haſt ſpoken. And he did with her according to his Vow.

On

On Samſon.

LESSON XIX.

The Lord raiſed up a Saviour for *Iſrael*, when the *Philiſtines* did afflict them; even *Samſon*, a Man of very great ſtrength.

He went to *Timnath*, and a young Lion ſought to deſtroy him; But the Spirit of the Lord came upon him, and he ſlew the Lion, and rent him in Pieces, having nothing in his Hands.

He alſo caught three hundred Foxes, and turned them Tail to Tail, and tied a Firebrand between two Tails: Then he ſet Fire to them, and turned them into the ſtanding Corn of the *Philiſtines*; and burnt up the Corn, with the Vineyards and Olives.

And he ſmote the *Philiſtines* with the Jaw-bone of an Aſs, and ſlew a thouſand Men with it.

He alſo pulled down a great houſe on the Heads of many of the Lords of the *Philiſtines*, and ſlew many of the People.

On Samuel.

LESSON XX.

The Next great Prophet to *Moſes* and *Joſhua*, was *Samuel*, who was ſent unto the Lord from his Birth; and eſtabliſhed a Prophet from his Childhood.

But by means of the ill Government of his Sons, the People deſire a King; and *Samuel*, by God's Appointment, anointed *Saul* King over them.

While *Saul* followed *Samuel*'s Advice he proſpered; but when he forſook his Counſel, he brought Ruin on himſelf and Family.

For *Saul* rejecting the Commandment of God, he rejected him from being King.

And ſent *Samuel* to anoint *David*, to be King in his Stead: To whom he gave this Character; I have found *David* my Servant, a Man after my own Heart.

Proper

Proper Names of *One*, *Two*, *Three*, and *Four Syllables*.

N. B. A 1. *Signifies the* Accent *is on the* First Syllable; A 2. *on the* Second; *and* A 3. *on the* Third.

A I	Jan	Pul	A bel
Aim	James	Ralph	Ab ner
Aix	Jane	Ram	A-charm
Alps	Joan	Reu	A-chan
Anne	Job	Rice	Ach-bor
A'd	John	Rome	A-chiſh
Bel	Jove	Ruth	A-chor
Brice	Joyce	Saul	A-dam
Buz	Jude	Seth	Æ-lop
Cain	June	Shem	Æt-na
Cham	Kiſh	Shur	A-gag
Charles	Kore	Sol	A-gur
Crete	Luke	Spain	Ag-nes
Cuſh	Luz	Sphynx	A-hab
Dan	March	Styx	A-haz
Dane	Mark	Thebes	Al-ban
Eve	Mars	Tyre	Al-bert
France	Maſh	Ur	A-lice
Gad	Maud	Uz	Al-van
Gath	May	Zin	Am broſe
George	Medes	Ziph	Am-mon
Giles	Nob	Zone	Am-non
Gog	Noz	Zug	A-mos
Greece	Non	Zuph	Am-ram
Guy	Nupe	Zur	A-my
Ham	Og	A 1	A-nak
Heth	Ops	Aa-ron	An-drew
Hugh	Paul	Ab-ba	An-na
Hur	Phut	Ab-da	An-nas

-pis
-pril
r-god
r-gos
r-gus
r-non
r-thur
r-vah
r-ſaph
ſh-dod
-ſher
-ſhur
-tad
-thens
t-las
u-guſt
-vith
-bra-ham
-bi-gail
b-ſa-lom
-che-lots
che-on
E-a-ers
E-o-lus
f-ri-ca
-ga-tha
-ma-lek
m-phi-on
n-tho-ny
n-ti-och
n-ti-pas
-ri-es
-ri-och
ri-us
-qui-la
r-go-nauts
-ſi-a
-lex-an-der
-ri-ſto-tle

A 2

-bag-tha
Ab-di-ah
A-bi-el
A-bi-hu
A-bi-ram
A bi-ſhag
A-cha-tes
A-chil-les
Ac-tæ-on
Ad-me-tus
A-do-nis
Æ-gæ-on
Æ-næ-as
A-grip-pa
A-hi-jah
A-hi-tub
A-ho-lah
Al-hal-lows
Al-phe-us
Am-mi-el
An-tæ-us
An-ti-bes
A-nu-bis
A-pol-lo
A pol-los
A-ſa-hel
A-ſo-phus
A-ta-rah
Au-guſt-in
Au-gu-ſtus
Au-ro-ra
A-za-bah
Az-ma-veth
A-bed-ne-go
A-bi-me-lech
A-bi-na-dab
A-cel-da-ma
Ar-chi-me-des
A-do-ni-jah
A-dul-la-mite
A-chi-to-phel
A-me-ri-ca
A-mi-na-dab
A-na-cre-on
An-dro-me-da
An-dro-ni-cus
A-po-ly-on
A qua-ri-us
A-the-ni-ans

A 3

Am-ſter-dam
A-bi-e-zer
A-bi-le-no
A-ha-zi-ah
A-ga-mem-non
A-ma-ri-ah
A-na-bap-tiſt
A-na-ni-as
An-ti-o-pa
A-ra-bel-la
A-ri-ſtar-chus
A-ri-ſtæ-us
Ar-ta-xerx-es
At-ta-lan-ta
A-tha-i-ah
A-tha-li-ah
A za-ri-ah

B 1

Ba-al
Ba-bel
Bac-chus
Bald-win
Ba-rak
Ba-ruch
Be-red
Ber-lin
Ber-nard
Beth-jah
Bi chri
Bil-hah
Bo-az
Baz-rah
Brid-get

Bri-tain

Bri-tain
Bru-tus
Ba-by-lon
Bac-cha-nals
Ba-la-am
Ba-la-dan
Bar-ba-ra
Bar-ba-ry
Bar-na-bas
Bar-ſa-bas
Bath-ſhe-ba
Bdel-li-um
Be-li-al
Ben-ja-min
Beth-le-hem
Bo-re-as

B 2

Ba-a-na
Ba-dai-ah
Bar-rab-bas
Bar-jo-na
Ba-li-des
Bel-ſhaz-zar
Beth-ho-ron
Bar-tho-lo-mew
Beth-a-ba-ra
Be-thu-li-a
Bo-he-mi-a

B 3

Ba-al-ze-phon
Ba-ra-chi-us
Bar-ti-me-us
Be-le-ro-phon
Bo-a-ner-ges

C 1

Cad-mus
Cal-col
Ca-leb
Cal-vin
Can-cer
Car-mel
Car-mi
Ca-ſtor
Ca-to
Cæ-ſar
Cen-taur
Cœ-lus
Ce-phas
Ce-res
Ce-ſtus
Ce-us
Cha-ron
Che-moſh
Che-rub
Chi na
Chi-ron
Cli-o
Clo-ris
Cice-ly
Cir-ce
Cla-ra
Cle-ment
Clo-tho
Cni-dus
Co-rinth
Croſ-by
Cre-on
Cu-pid
Cu-ſhi
Cy-bele
Co-clops
Cy-prus
Cy-rus
Ca-pri-corn
Caſ-ſi-us
Ce-pha-lus
Ce-phe-us
Cer-be-rus
Ci-ce-ro
Clau-dius
Clau-di-an
Cle-o-phas
Con-ſtan-tine
Cor-ſi-ca
Cyn-thi-a
Chri-ſto-pher
Cy-pri-an

C 2

Ca-lyp-ſo
Ca-ly-ſto
Ca-no pes
Ca-ſlu-him
Caſ-ſan-dra
Cen-chre-a
Char-lot-ta
Char-ryb-dis
Chi-mæ-ra
Cho-ra-zin
Co ni-ah
Co-ro-nis
Ca-li-gu-la
Ca-li-o-pe
Ca-per-na-um
Caſ-ſi-o-pe
Cen-tu-ri-on
Ci-li-ci-a
Cor-ne-li-us
Cy-re-ni-us

C 3

Cle-o-pa-tra
Cly-tem-na-ſtra
Co-pen-ha-gen
Co-ry-ban-es

D 1

Da-mon
Da-na æ
Da-than
Da-vid
De-mas
Den-nis
Den-mark
Dib-lath
Di-do

Di-

Di-nah
Do-eg
Dor-cas
Do-than
Dreſ-den
Dub-lin
Da-ma-ris
Da-ni-el
De-bo-rah
Dæ-da-lus
Da-li-lah
Di-dy-mus
Do-ro-thy

D 2

Da-maſ-cus
Da-na-us
Da-ri-us
De-cem-ber
Di-a-na
Do-do-na
Dru-ſil-la
De-me-tri-us
De mo-cri-tus
Di-o-ge-nes
Deu-ca-li-on

D 3

Di-o-me-des
Di-a tre-phes

E 1

-cho
-den
-dith
d-mund
d-ward
d win
-gypt
-im
-li
ng-land
n-nis
-pact

E-phah
E-phrath
E-rech
E-ſau
Eſh-col
Eſ-ther
E-van
Eu-rope
E-zer
Ez-ra
Ech-ba-tane
Edin-burgh
E-do-mite
E-la mite
E-li-mas
El-ka-nah
El-na-than
E-pa-phus
E-phe-ſus
E-phra-im
E-pi-rus
Ex-o-dus
E-le-a-nor

E 2

E-li-ab
E-li-jah
E-li-ſha
E-raſ-mus
E-ra-ſtus
E-ra-tor
Eth-ba-la
Eu-phra-tes
Eu-ro-pa
Eu ter-pe
E-li-a-kim
E-li-me-lech
E-li-ſe-us
E-li-ſa-beth
En-dy-mi-on
E-van-ge-liſt
Eu-ry-di-ce
Eu-ro-cly-don
E-ze-ki-el

E 3.

E le-a-leh
E-ben-e-zer
E-le a zer
E-li-e-zer
E-ric-the-us
E-te-o-cles
E-zer-had-don

F 1

Fau-nus
Fœ-lix
Fe-ſtus
Flan-ders
Flo ra
Flo rence
Fran-ces, Wo.
Fran-cis, Man
Frank-fort
Friez-land
Fu-ries
Fer-di-nand
Fre-de-rick
Fe-bru-a-ry

G 1

Ga-tal
Ga-lal
Ga-len
Ge-rah
Ge-rard
Gil-bert
Gi-nath
Glau-cus
God-frey
Go-mer
Go-me-ſi
Gor-gons
Go-than
Green-land
Ga-bri-el
Gab-ba-tha
Gad-da-rens
Ga-li-lee
Ga-li-o
Ge-mi-ni
Ge-ne-ſis
Ge-no-a
Geo-ſe-ry
Ger-ma-ny
Ge-ry-on
Gi-be-on
Gi-be-ah
Gi-de-on
Gil-bo-ah
Gi-le-ad
Gil-li-an
Gol-go-tha
Gor-gi-as
Gre-go-ry
Gui-ne-a

G 2

Ge-ha-zi
Ge-hen-na
Go-li-ath
Go-mor-rah
Gui-a-na
Ga-la-ti-a
Ga-lax-i-a
Ga-ma-li-el
Ge-ne-ſa-reth
Ge-o-gra-phy
Ge-o me-try
Geth-ſe-mane

G 3

Ga-la-tæ-a
Ga-ny-me-des
Ge-ma-ri-ah
Ge-ſa-li-ah
Gir-a-he-pher

H 1.

Ha-dad

Ha-ger

Ha-gar
Hag-gai
Ha-man
Ha-mul
Har-pies
Han-nah
He-ber
Hel-len
Hen-ry
He-rod
He-ſter
Hi-ram
Ho-bab
Hog-lah
Hol-land
Ho-mer
Ho-race
Ho-reb
Ho-rite
Hor-mah
Hum-phry
Hup-pim
Hy-las
Hy-men
Ha-bak-kuk
Ha-ga-rite
Ha-ma-thite
Ha-na-ni
Ha-ni-bal
Ha-no-ver
He-cu-ba
Her-cu-les
He-ſi-od
Hun-ga-ry

H 2

Ha-bi-ah
Ha-za-el
Hil-ki-ah
Hiz-ki-ah
Ho-ſe-a
Ho-ſi-el
Har-mo-ni-a
Har-po-cra-tes
He-ro-di-as
Hip-po-cra-tes
Hy-po-ma-nes

H 3

Hal-cy-o-ne
Ha-na-ni-ah
Ha-za-ri-ah
He-cha-li-ah
He-ra-cli-tus
Ho-ro-na-im
He-ſpe-ri-des
Hy-a-cin-thus
Hy-me-næ-us

J 1

Ja-bal
Ja-beſh
Ja-bin
Ja-haſh
Ja-chin
Ja-cob
Ja-el
Ja-ir
Ja-nus
Ja-phet
Ja-pheth
Ja-ſher
Ja-ſon
Ja-ſper
Jat-tir
Ja-van
Je-hu
Je-rome
Je-ſus
Je-ther
Je-thro
Jo-ab
Jo-aſh
Jo-el
Jok-tan
Jo-nahi
Jo-ſeph
Jo-tham
Ju-bal
Ju-dah
Ju-dith
Ju-ly
Ju-no
Ju-ſtin
Je-bu-ſite
Je-ri-cho
Je-ſu-it
Je-ze-bel
Jez-re-el
Jo-na-dab
Jo-na-than
Jo-ſhu-a
Ju-li-an
Ju-li-us
Ju-di-us
Ju-pi-ter
Ju-ve-nal
Ja-nu-ary

J 2

Ja-ch-ah
Jath-ni-el
Je-dai-ah
Je-ho-aſh
Je-ho-vah
Je-phun-neh
Jo-an-na
Jo-ſi-ah
Ju-de-ah
Je-hoi-a-da
Je-hoi-a-chin
Je-hoi-a-kim
Je-ho-ſha-phat
Je-ru-ſa-lem
Ju-ſti-ni-an

J 3

Ja-a-zel
Ja-ha-zi-h
Je-cho-ni-a
Je-re-mi-ah
Je-ro-bo-am
Je-rub-ba-bel

I 1

Ib-hac
Ice-land
Id-do
I-gal
In-dus
I-o
I-phis
I-rad
Ire-land
I-ſa-ac
Iſh-tob
I-ſis
I-thri
It-tai
Iz-hac
I-cha-bod
In-cu-bus
In-di-a
Iſh-ma-el
Iſ-ſa-char
Iſ-ra-el
I-tha-mar
Ix-i-on

I 2

I-an-the
Ib-ni-jah
I-ſai-ah
Iſh-bo-ſheth
I-ca-ri-us
Ich-no-gra-p
I-co-ni-um
Il-ly-ri-a
Im-ma-nu-
I-tu-re-a

K 1

Ka-deſh
Ke-dar
Ke-nas
Ke-nite
Ke-hath
Kad-mo-nite
Ka-the-rine

K 2

Ka-re-ah
Ke-tu-rah
Kir-ha-reſh
Ku-ſha-jah

K 3

Ke-ren-hap-puc
Kir-jath-ſe-phar

L 1

La-ban
La-el
La-han
La-mech
La-res
La-ſhah
Lau-rence
Le-ah
Lem-nos
Le-o
Leo-nard
Leo-pold
Le-the
Le-vi
Lew-is
Li-bra
Liſ-bon
Lo-bin
Lon-don
Lo-tos
Lu-dim
Lu-na
Lu-ther
Lyd-da
Lan-ce-lot
La-za-rus
Le-ba-non
Le-mu-el
Li-o-nel
Lo-do-wick
Ly-ſi-as

L 2

Leg-horn
Lo-rain
La-a-dan
La-er-tes
Le-an-der
Le-ha-bim
Le-tu-ſhim
Le-um-mim
Lu-ci-na
Ly-ca-on
La-o-me-don
Le-vi-a-than
Le-vi-ti-cus

M 1

Ma-chin
Ma-drid
Ma-gog
Ma-lah
Ma-nes
Ma-on
Mar-tha
Mar-tin
Ma-ry
Ma-tred
Ma-then
Mat-thew
Mau-rice
Mem-non
Me-reg
Me-ſhec
Mi-tis
Mib-ſan
Mi-cah
Mich-maſh
Mi-das
Mil-ca
Mil-cah
Mi-nas
Miz-zah
Mo-ab
Mo-loch
Mo-loch
Mo-mus
Mo-ſes
Mu-ſach
Mu-ſes
Mu-ſhi
Myr-rha
Mac-a-bees
Mag-da-len
Ma-la-chi
Mar-ga-ret
Mar-ge-ry
Mar-ma-duke
Mar-ſy-as
Me-di-a
Me-li-ta
Mer-cu-ry
Me-ro-dach
Mi-cha-el
Mi-di-an
Mi-ri-am
Mi-ſha-el
Mor-de-ca-i

M 2

Ma-a-cha
Ma-dai-a
Mag-di-el
Ma-ha-lah
Ma-ho-met
Ma-na-im
Ma-naſ-ſeh
Ma-no-ah
Me-du-ſa
Mat-thi-as
Me-ra-ri
Me-ſhul-lam
Me-za-bah
Mi-cai-ah
Mi-ner-va
Miz-ra-im
Mo-re-ah
Mo-roc-co
Mel-chi-ſe-dech
Mel-po-me-ne
Me-phi-bo-ſheth
Me-thu-ſa-el
Me-thu-ſe-lah

M 3

Ma-a-zi-ah
Ma-ha-na-im
Ma-ta-ni-ah
Ma-ta-thi as

N 1

Na-bal
Na-bot
Na-dab
Nag-ge
Na-hiſh
Na-hor
Na-hum
Nai-oth
Na-phiſh
Na-ples
Na-than
Ne-bat
Ne-pheg
Nep-tune
Ner-gol
Ne-ro
Ne-ſor
Ni-las
Nim-rod
Nim-ſhi
Ni-nus

Niz-roch
Miz-zah
No-ah
No-bah
Nor-man
Nor-way
Naph-ta-li
Ni-cho-las
Ni-o-be
Ni-ne-veh
Nor-man-dy

N 2.

Na-a-mah
Naph-tu-im
Nar-cif-ſus
Ne-ba-joth
Ne-me-ſis
No-vem-ber
Nyc-te-us
Na-tha-ni-el
Ne-a-po-lis
Ne-pha-li-a
Ne-ſto-ri-us
Ne-to-pha-thite
Ni-ce-pho-rus
Ni-co-po-lis

N 3

Na-a-ri-ah
Ne-cha-ri-ah
Ne-he-mi-ah
Ne-tha-ni-ah
Ni-co-de-mus
No-a-di-ah

O 1

O-bal
O-bed
O-mus
O-mer
Om-ri
O-nan
Or-nan
O-nyx
O-phir
Or-cades
Ork-ney
Or-mus
Or-pah
Oth-ni
O-tho
O-wen
Oe-di-pus
Oe-o-lus
O-li-ver
O-ri-gen
O-ri-on
Or-phe-us

O 2.

Oc-to-ber
O-por-to
O-re-ſtes
O-ſi-ris
Oth-ni-el
Oz-zi-el
Oc-ta-vi-us
O-ne-ſi-mus

O 3.

O-ba-di-ah
O-bed-e-dom
O-ce-a-nus
Or-tho-gra-phy
O-tho-ni-el
O-za-zi-on

P 1.

Pa-lal
Pal-las
Par-ma
Pa-ris
Pa-ſhur
Pa-trick
Pæ-an
Pe-kah
Pe-leg
Pe-lops
Pe-reth
Pe-rez
Pha-rez
Phe-bas
Phe-be
Phœ-bus
Phi-col
Phi-lip
Phil-lis
Phu-vah
Pi-non
Piſ-ces
Pi-ſon
Pla-to
Plau-to
Plu-to
Po-land
Pol-lux
Pom-pey
Po-cis
Pu-ah
Pe-nu-el
Per-ſe-us
Per-ſi-a
Pha-e-ton
Phi-ne-as
Pon-ti-us
Por-ci-us
Por-tu-gal
Po-ti-phar
Priſ-ci-an
Pro-ſer-pine
Pro-te-us
Pruſ-ſi-a
Pto-lo-my

P 2

Par-naſ-ſus
Pe-dah-zur
Pe-dai-ah
Pe nin-na
Pe-ru-ah
Pe-ha-jah
Pri-a-mus
Priſ-cil-la
Pro-ſō-dy
Pal-la-di-um
Pe-ne-lo-pe
Phi-lip-pi-ans
Pla-cen-ci-a
Po-lym-ni-a
Pro-me-the-us

P 3

Pa-dan-a-ram
Pa-le-ſti-na
Pe-la-ti-ah
Pe-rez-uz-za
Phi-lo-me-la
Pi-a-hi-roth
Po-ly-phe-mus
Po-ti-phe-rah

Q 1

Quin-tal
Quin-tus

Q 2

Quin-ti-li-an

R 1

Rab-bah
Rab-bi
Ra-chel
Ra-hab
Ra-pha
Re-ba
Re-chab
Re-hum
Re-mus
Reu-ben
Reu-el
Re-zin
Rib-kah
Rib-lah

Rib-lah
Ri-chard
Rim-mon
Ri-phath
Ro-bert
Ro-gel
Ro-ger
Row-land
Ru-pert
Ra-guel
Ra-pha-el
Ro-mu-lus
Ro-ſa-mond
Ruſ-ſi-a

R 2.

Ra-a-mah
Ra-ma-jah
Re-bec-ca
Re-be-kah
Ro-ho-both
Re-pha-jah

R 3.

Ro-ter-dam
Ro-ho-bo-am
Re-ma-liah
Rha-da-man-thus

S 1.

Sab-tah
Sam-lah
Sam-ſon
Sa-rah
Sa-turn
Sa-tyr
cil-ly
e-ir
e-led
e-rug
cot-land
na-aph
hal-lum
ham-gar
Sham-mah
Sha-phan
She-ba
She-mar
Shet-land
Sib-mah
Si-chem
Si-mon
Si-na-i
Si-non
Si-thri
Ste-phen
Sto-ic
Swe-den
Sy-bil
Syn-tax
Sa-ba-oth
Sa-mu-el
Sax-o-ny
Sci-pi-o
Se-ne-ca
Ser-gi-us
Ser-vi-us
Si-ci-ly
Si-lo-am
Si-me-on
So-cra-tes
So-lo-mon
So-pho-cles
Soſt-he-nes
Suc-cu-bus
Sy-ri-a

S 2.

Stock-holm
Se-mi-dan
Sep-tember
Se-ra-pis
Sha-ra-ner
She-ba-trim
She-ni-ah
Si-le-nus
Si-le-ſi-a
Sil-ve-ſter
So-ci-nus
Su-ſan-na
Sa-la-thi-el
Sa-ma-ri-a
Scla-vo-ni-a
Se-ba-ſti-an
Se-mi-ra-mis
Se-na-che-rib
She-la-ti-el

S 3.

Sy-ra-cuſe
Sal-ma-ne-zer
She-a-ri-ah
She-ca-ni-ah
She-le-mi-ah

T 1.

Tal-mai
Tal-mud
Tar-ſhiſh
Tau-rus
Te-rah
Te-thys
Te-trarch
Tha ſhaſh
Tha-mar
Tho-mas
Thum-mim
Ti-dal
Tig-lath
Ti-tus
Tim-nath
Ti-ras
Tir-zah
To-hu
To-la
To bit
Tu-bal
Tur-ky
Ty-phon

T 2.

Tan-hu-meth
Te-hin-nah
Te-re-us
Ter-tul-lus
To-bi-as
To-gar-ma
Terp-ſi-chore
Ter-tul-li-an
The-o-phi-lus
Ti-be-ri-as
Ti-mo-the-us
Ti-re-ſi-as
Tro-pho-mi-us

T 3.

The-o-dore
Theo-phra-ſtus
Thy-a-ty-ra
Tra-co-ni-tis
Trip-to-le-mus

V 1.

Vaſh-ti
Ve-nice
Ve-nus
Ve-ſta
Vin-cent
Vir-gil
Vir-go
Vop-ſi
Vul-can

Va-len-tine
V 2.
Ve-ro-na
Ver-tum-nus
Ve-ſpa-ſi-an
Ve-ſu-vi-us
Vi-en-na
Vi-tel-li-us
U 1.
Ur-ban
U-ri
U-rim
U-thai
Uz-zi
Ur-ſu-la
U 2.
U-ri-ah
U-ri-el
U-ri-jah
Uz-zi-el
U-ra-ni-a
W 1.
Wal-ter
Wal-win
Wo-den
Wil-li-am
Wi-ne-frid
X 1.
Xerx-es
Xan-tip-pe
Xe-no-phon
X 2.
Xe-ni-a-des
Xe-no-phi-lus
Z 1.
Za-dah
Za-dock
Ze-land
Ze-no
Ze-ra
Ze-reſh
Ze-tus
Zeux-is
Ze-ba
Zi-don
Zil-lah
Zil-pah
Zim-ri
Zi-on
Za-ar
Zo-peth
Ze-be-dee
Ze-bu-lun
Zip-po-rah
Z 2.
Za-van
Zab-diel
Zac-che-us
Za-leu-cus
Za-lum-na
Ze-ne-ab
Ze-bo-im
Ze-mi-rah
Zu-ri-el
Ze-lo-phe-had
Ze-rub-ba-bel
Zi-do-ni-an
Z 3.
Ze-cha-ri-ah
Ze-be-di-ah
Ze-de-ki-ah
Ze-pha-ni-ah

Proper Names of Five *and* Six Syllables.

A

A-Bel-me-hò-lah
A-bel-miz-ra-im
A-do-ni-bé-zek
A-do-ni-bé-zech
A-dra-mit-ti-um
A-dri-a-nò-ple
A-ha-ſu-é-rus
A-ho-li-ba-mah
A-lex-án-dri-a
An-da-lú-ſi-a
An-thro-po-pà-gi
A-pol-ló-ni-a
Ap-pi-i-fó-rum
Ar-chi-pe-lá-go
A-re-ó-pa-gus
A-ri-ma-thé-a
A-ri-ſtó-bu-lus
Ar-ti-me-dó-rus

Abel-beth-ma-à-cah
Al-mon-di-bla-thá-im
An-te-di-lú-vi-an
An-te-pe-núl-ti-ma

B

Ba-al-pe-rá-zim
Ba-al-ſha-li-ſha
Ba-cu-ló-me-tri
Bath-ba-al-mé-on
Bib-li-ó-gra-pher
Be-ra-dach-bà-la-

C

Ca-leb-é-pra-tah
Cap-pa-dó-ci-a
Ca-ta-ló-ni-a
Ca-ta-phry-gi-ans
Che-der-la-ó-mer
Chri-ſti-a-ni-ty
Con-ſtan-ti-nó-ple

Cu-ſhan-ri-ſha-tha-im

D

Dac-ty-ló-no-my
De-mo-nó-lo-gy
Deu-te-ró-no-my
Di-o-ny-ſi-us
Deu-ca-li-dó-ni-ans

E

E-cle-ſi-á-ſtes
E-di-be-hó-lech
E-li-o-hé-na
E-pa-mi-nón-das
E-pa-phro-di-tus
E-pi-cu-ré-an
E-qui-nóc-ti-al
E-thi-ó-pi-a
E-ty-mó-lo-gy
E-van-ge-li-cal
E-vil-mé-ro-dach
E-cle-ſi-á-ſti-cus

Ga

G

Ga-lac-tó-pha-giſt
Ge-de-ro-thá-im
Ge-ne-á-lo-gy
Gi-be-la-á-im
Gym-no-pœ-di-a
Gym-no-ſo-phiſt

H

Ha-ber-ge-ón-tes
Ha-zar-há-ti-con
Ha-ze-zon-ta-mar
Hel-cath-a-zi-rim
He-li-ó-po-lis
He-te-ro-gé-ne-ous
Hy-per-bó-li-cal
Hy-po-chon-drí-ac
Hi-ſtri-ó-gra-phy

J

Je-ho-vah-ji-reh
Je-ho-vah-niſ-ſi
Je-ga-ſa-ha-dú-tha

K

Ka-deſh-bar-ne-a
Ki-ri-a-thà-im
Ki-broth-hat-ta-à-

L

La-o-di-cé-a
Li-thu-a-ni-a
Ly-ca-ó-ni-a
La-ce-de-mó-ni-ans

M

Ma-ce-dó-ni-a
Mar-go-miſ-ſa-bib
Me-ha-la-lé-el
Mau-ri-tá-ni-a
Me-ſhe-le-mi-ah
Me-tro-pó-li-tan
Mug-gle-tó-ni-an
Ma-her-ſha-lal-hah-baz.
Mer-ro-dach-bá-la-dan
Me-ſo-po-tà-mi-a
Me-tro-po-li-ti-cal

N

Ne-bu-chad-néz-zar
Ne-bu-chad-réz-zar
Ne-bu-zar-à-dan
Ni-co-la-í-tan
Ne-bu-chad-ne-zor
Ne-bu-ſhaſ-bá-no-

O

Oc-to-crá-ti-a
O-ne-ſi-pho-rus
Op-thal-mó-gra-phy
O-ne-i-ró-po-liſt

P

Phi-la-dél-phi-a
Phy-ſi-óg-no-my
Phi-ſi-ó-lo-gy
Prog-no-ſti-cà-tion

S

Sa-mo-thrá-ci-a
Sar-da-ná-po-lis
Scan-di-nà-vi-a
Sha-ha-la-bi-a
She-a-ra-í-ſhub
Shæ-re-ó-me-try

T

The-o-ló-gi-cal
Theſ-ſa-ló-ni-ans
Theſ-ſa-lo-ní-ca
Tig-lath-pi-lè-zer
Tob-a-do-ni-jah
Tran-ſil-vá-ni-a

V

Va-len-tí-ni-ans
Ver-ti-cór-di-a
Va-le-tu-di-na-ry

U

U-bi-quá-ri-ans
U-ni-ver-ſi-ty

Z

Zap-nath-pa-á-ne-ah

On *Education.* A Simile.

As Plants, while tender, bend which Way you pleaſe,
And are, tho' crooked firſt, made ſtraight with Eaſe;
Yet if thoſe Plants to their full Stature grow
Irregular, they'll break as ſoon as bow.
So Youth ſet right at firſt, with Eaſe go on,
And each new Taſk is with new Pleaſure done;
But if neglected till they grow in Years,
And each fond Mother her dear Darling ſpares,
Error becomes habitual; and we find
'Tis then hard Labour, to reform the Mind.

Twenty LESSONS taken out of the *New* TESTAMENT, touching the *Parables* and *Miracles* of our SAVIOUR.

The INTRODUCTION.

THE New Teſtament *contains the* Life *and* Doctrine *of our Bleſſed Lord and Saviour* Jeſus Chriſt, *the only begotten Son of* God Almighty; *of the ſame* Power *and* Eternity; *of the ſame* Being *and* Eſſence; *and of the ſame* Subſtance *and* Equality *with the* Father.

It alſo contains the Writings of the Apoſtles *and* Evangeliſts, *who have delivered the Will of* God *to us, as it was dictated to them by the* Holy Ghoſt: *To whom, with the* Father *and the* Son, *Three Perſons but One* God, *bleſſed for Ever, be all Honour and Glory.* Amen.

The Parable of the Great Supper.

LESSON I.

A Certain Man made a great Supper, and bade many. And ſent his Servant at Supper-Time to ſay to them that were bidden, Come, for all Things are now ready.

And they all with one Conſent began to make Excuſe. The firſt ſaid unto him, I have bought a Piece of Ground, and I muſt needs go and ſee it: I pray thee have me excuſed.

And another ſaid, I have bought five Yoke of Oxen, and I go to prove them: I pray thee have me excuſed.

And another ſaid, I have married a Wife; and therefore I cannot come.

So the Servant came and ſhewed his Lord theſe Things.

Then the Maſter of the Houſe being angry, ſaid to his Servant, Go out quickly into the Streets and Lanes of the City, and bring in hither the Poor, and the Maimed, and the Halt, and the Blind,

And the Servant ſaid, Lord, it is done as thou haſt commanded? and yet there is Room.

And the Lord ſaid unto his Servant, Go out into the Highways and Hedges, and compel them to come in, that my Houſe may be filled.

For

For I ſay unto you, That none of thoſe Men that were bidden ſhall taſte of my Supper.

The Unjuſt Steward.

LESSON II.

There was a certain Rich Man which had a Steward; and the ſame was accuſed unto him that he had waſted his Goods.

And he called him, and ſaid unto him, How is it that I hear this of thee? Give an Account of thy Stewardſhip; for thou mayeſt be no longer Steward.

Then the Steward ſaid within himſelf, What ſhall I do? for my Lord taketh from me the Stewardſhip; I cannot dig, to beg I am aſhamed.

I am reſolved what to do, that when I am put out of the Stewardſhip, they may receive me into their Houſes.

So he called every one of his Lord's Debtors unto him, and ſaid unto the firſt; How much oweſt thou unto my Lord?

And he ſaid an hundred Meaſures of Oil. And he ſaid unto him, Take thy Bill, and ſit down quickly, and write Fifty.

Then he ſaid to another, And how much oweſt thou? And he ſaid, An hundred Meaſures of Wheat. And he ſaid unto him, Take thy Bill, and write Fourſcore.

And the Lord commended the unjuſt Steward, becauſe he had done wiſely; for the Children of this World are in their Generation wiſer than the Children of Light.

The Prodigal Son.

LESSON. III.

A certain Man had two Sons.

And the younger of them ſaid to his Father: Father, give me the Portion of Goods that falleth to me: And he divided unto them his Living.

And not many Days after, the younger Son gathered all together, and took a Journey into a far Country, and there waſted his Subſtance with riotous Living.

And when he had ſpent all, there aroſe a mighty Famine in that Land: and he began to be in want.

And he went and joined himſelf to a Citizen of that Country: and he ſent him into the Fields to feed Swine.

And he would fain have filled his Belly with the Huſks that the Swine did eat. And no Man gave unto him.

And when he came to himſelf, he ſaid, How many hired Servants of my Father's have Bread enough, and to ſpare, and I periſh with Hunger!

LESSON IV.

I will ariſe and go to my Father, and will ſay unto him, Father, I have ſinned againſt Heaven, and before thee:

And am no more worthy to be called thy Son: make me as one of thy hired Servants.

And he aroſe, and came to his Father. But when he was yet a great way off, his Father ſaw him and had Pity, and went and fell on his Neck, and kiſſed him.

And the Son ſaid, Father, I have ſinned againſt Heaven, and in thy Sight, and am no more worthy to be called thy Son.

But the Father ſaid to his Servants, Bring forth the beſt Robe, and put it on him; and put a Ring on his Hand, and Shoes on his Feet.

And bring hither the fatted Calf, and kill it; and let us be merry.

For this my Son was dead, and is alive again: He was loſt and is found. And they began to be merry.

LESSON V.

Now his elder Brother was in the Field, and as he came and drew nigh to the Houſe, he heard Muſick and Dancing.

And he called one of the Servants, and aſked, What theſe Things meant.

And he ſaid unto him, Thy Brother is come: and thy Father hath killed the fatted Calf, becauſe he hath received him ſafe and ſound.

And he was angry, and would not go in; Therefore came his Father out and intreated him.

And he anſwering, ſaid to his Father, Lo, theſe many Years do I ſerve thee, neither tranſgreſſed I at any Time thy commandment, and yet thou never gaveſt me a Kid, that I might make merry with my Friends.

But as ſoon as this thy Son was come, who hath devoured thy Living with Harlots, thou haſt killed for him the fatted Calf.

And

And he ſaid unto him, Son, thou art ever with me, and all that I have is thine;

It was meet that we ſhould make merry, and be glad; for this thy Brother was dead, and is alive again; and was loſt, and is found.

The Rich Man and Lazarus.

LESSON VI.

There was a certain Rich Man which was clothed in Purple and fine Linnen, and fared ſumptuouſly every Day.

And there was a certain Beggar named *Lazarus*, which was laid at his Gate full of Sores.

And deſired to be fed with the Crumbs which fell from the Rich Man's Table: Moreover the Dogs came and licked his Sores.

And it came to paſs that the Beggar died, and was carried by the Angels into *Abraham*'s Boſom. The Rich Man alſo died, and was buried, and in *Hell* he lift up his Eyes being in Torment, and ſeeth *Abraham* afar off, and *Lazarus* in his Boſom.

And he cried and ſaid, Father *Abraham*, have Mercy on me, and ſend *Lazarus*, that he may dip the Tip of his Finger in Water and cool my Tongue, for I am tormented in this Flame.

LESSON VII.

But *Abraham* ſaid, Son, remember that thou in thy Lifetime received good Things, and likewiſe *Lazarus* evil Things; but now he is comforted, and thou art tormented.

And beſides all this, between us and you there is a Gulph fixed; ſo that they which would paſs from hence to you cannot; neither can they paſs to us, that would come from thence.

Then he ſaid, I pray thee, therefore, Father, that thou would'ſt ſend to my Father's Houſe.

For I have five Brethren, that he may teſtify unto them, leſt they alſo come unto this Place of Torment.

Abraham ſaid unto him, They have *Moſes* and the Prophets, let them hear them.

And he ſaid, Nay, Father *Abraham*, but if One went unto them from the Dead they will repent.

And he ſaid unto him, If they hear not *Moſes* and the Prophets, neither will they be perſuaded though One roſe from the Dead.

The importunate Widow.

LESSON VIII.

Jeſus ſpake a Parable to this End, that Men ought always to pray, and not to faint.

Saying, there was in a City a Judge that feared not God, neither regarded Man.

And there was a Widow in that City, and ſhe came unto him, ſaying, Avenge me of my Adverſary.

And he would not for a while; but afterwards he ſaid within himſelf, Though I fear not God nor regard Man:

Yet becauſe this Widow troubleth me, I will avenge her, leſt by her continual coming ſhe weary me.

And the Lord ſaid, Hear what the unjuſt Judge ſaith: And ſhall not God avenge his own Elect, that cry Day and Night unto him?

The Phariſee *and the* Publican.

LESSON IX.

Our Saviour ſpake this Parable unto certain Men who truſted in themſelves that they were righteous, and deſpiſed others.

Two Men went up into the Temple to pray, the one a *Phariſee*, and the other a *Publican*. The Phariſee ſtood thus, and prayed with himſelf: God, I thank thee, that I am not as other Men are, Extortioners, Unjuſt, Adulterers, or even as this Publican.

I faſt twice in the Week; I give Tithes of all I poſſeſs.

And the *Publican* ſtanding afar off, would not lift up ſo much as his Eyes unto Heaven, but ſmote upon his Breaſt, ſaying, God be merciful unto me a Sinner.

I tell you this man went down to his Houſe juſtified rather than the other: for every one that exalteth himſelf ſhall be abaſed: and he that humbleth himſelf ſhall be exalted.

The Nobleman and his Servants.

LESSON X.

A certain Nobleman went into a far Country to receive for himſelf a Kingdom, and to return.

And he called his Ten Servants, and delivered them Ten Pounds, and ſaid unto them, Occupy till I come.

But

But his Citizens hated him, and ſent a Meſſenger after him, ſaying, We will not have this Man to reign over us.

And it came to paſs, that when he was returned, having received the Kingdom, he commanded thoſe Servants to be called unto him to whom he had given the Money, that he might know how much every Man had gained by Trading.

Then came the firſt, ſaying, Lord, thy Pound hath gained Ten Pounds.

And he ſaid unto him, Well done, thou good Servant, becauſe thou haſt been faithful in a very little, have thou Authority over Ten Cities.

And the ſecond came, ſaying, Lord, thy Pound hath gained Five Pounds.

And he ſaid likewiſe to him, Be thou alſo over Five Cities,

LESSON XI.

And another came, ſaying, Lord, behold here is thy Pound, which I kept laid up in a Napkin:

For I feared thee, becauſe thou art an auſtere Man; thou takeſt up what thou layeſt not down, and reapeſt that thou didſt not ſow.

And he ſaith unto him, Out of thine own Mouth will I judge thee, thou wicked Servant: Thou kneweſt I was an auſtere Man, taking up that I laid not down, and reaping that I did not ſow.

Wherefore then gaveſt thou not thy Money into the Bank, that at my coming I might have required my own with Uſury?

And he ſaid unto them that ſtood by, Take from him the Pound, and give it to him that hath Ten Pounds.

(And they ſaid unto him, Lord, he hath Ten Pounds)

For I ſay unto you, That unto every One that hath, ſhall be given. And from him that hath not, even that which he hath, ſhall be taken away from him.

But thoſe mine Enemies, who would not that I ſhould reign over them, bring them hither and ſlay them before me.

The Vineyard.

LESSON XII.

A certain Man planted a Vineyard, and let it forth to Huſbandmen, and went into a far Country for a long Time.

And at the Seaſon he ſent a Servant to the Huſbandmen, that they ſhould give him of the Fruit of the Vineyard; but the Huſbandmen beat him, and ſent him empty away.

And again he ſent another Servant; and they beat him alſo, and entreated him ſhamefully, and ſent him away empty.

And again he ſent the third, and they wounded him alſo, and caſt him out.

Then ſaid the Lord of the Vineyard, What ſhall I do? I will ſend my beloved Son; it may be they will reverence him when they ſee him.

But when the Huſbandmen ſaw him, they reaſoned among themſelves, ſaying, This is the Heir, come let us kill him, that the Inheritance may be ours.

So they caſt him out of the Vineyard and killed him. What therefore ſhall the Lord of the Vineyard do unto them?

He ſhall come and deſtroy thoſe Huſbandmen, and ſhall give the Vineyard to others.

The Marriage in Cana.

LESSON XIII.

There was a Marrige in *Cana* of *Galilee*, and the Mother of Jeſus was there.

And both Jeſus was called, and his Diſciples to the Marriage.

And when they wanted Wine, the Mother of Jeſus ſaith unto him, They have no Wine.

And there were ſet there ſix Water-pots of Stone, after the Manner of the Purifying of the *Jews*, containing two or three Firkins a piece.

Jeſus ſaith unto them, Fill the Water-pots with Water. And they filled them up to the Brim.

And he ſaith unto them, Draw out now, and bare unto the Governor of the Feaſt. And they bare it.

When the Ruler of the Feaſt had taſted the Water that was made Wine, and knew not whence it was (but the Servants that drew the Water knew) the Governor of the Feaſt called the Bridegroom.

And ſaith unto him, Every Man at the Beginning doth ſet forth good Wine, and when Men have well drank, then that

that which is worſe: But thou haſt kept the good Wine until now.

The Diſeaſed Man cured.

LESSON XIV.

There was at *Jeruſalem*, by the Sheep-market a Pool, which is called in the *Hebrew* Tongue *Bethesda*, having five Porches.

In theſe lay a great Multitude of impotent Folk, of blind, halt, withered, waiting for the moving of the Water.

For an Angel went down at a certain Seaſon into the Pool, and troubled the Water: Whoſoever then firſt after the troubling of the Water ſtepped in, was made whole of whatſoever Diſeaſe he had.

And a certain Man was there which had an Infirmity thirty and eight Years.

When Jeſus ſaw him lie, and knew that he had been now a long Time in that Caſe, he ſaith unto him, Wilt thou be made whole?

The impotent Man anſwered him, Sir, I have no Man, when the Water is troubled, to put me into the Pool; but while I am coming, another ſteppeth down before me.

Jeſus ſaith unto him, Riſe, take up thy Bed and walk.

And immediately the Man was made whole, and took up his Bed, and walked.

Chriſt *feedeth Five Thouſand.*

LESSON XV.

After theſe Things Jeſus went over the Sea of *Galilee*, which is the Sea of *Tiberias*.

And a great Multitude followed him, becauſe they ſaw the Miracles which he did on them that were diſeaſed.

And Jeſus went up into a Mountain, and there he ſat with his Diſciples.

And the Paſſover, a Feaſt of the Jews, was nigh.

When Jeſus then liſt up his Eyes and ſaw a great Company coming

coming unto him, he ſaith unto *Philip*, Where ſhall we buy Bread that theſe may eat?

And this he ſaid to prove him; for he himſelf knew what he would do.

Philip anſwered him, Two hundred Pennyworth of Bread is not ſufficient for them, that every one may take a little.

LESSON XVI.

One of his Diſciples, *Andrew*, *Simon Peter*'s Brother, ſaith unto him;

There is a Lad here which hath five Barley Loaves, and two ſmall Fiſhes; but what are they among ſo many?

And Jeſus ſaid, Make the Men ſit down. Now there was much Graſs in the Place, ſo the Men ſat down, in Number about five Thouſand.

And Jeſus took the Loaves, and when he had given Thanks, he diſtributed to his Diſciples, and the Diſciples to them that were ſat down, and likewiſe of the Fiſhes, as much as they would.

When they were filled, he ſaid unto his Diſciples, Gather up the Fragments that remain, that nothing be loſt.

Therefore they gathered them together, and filled twelve Baſkets with the Fragments of the five Barley Loaves, which remained over and above to them that had eaten.

Then thoſe Men, when they ſaw the Miracle that Jeſus did, ſaid, This is of a Truth that Prophet that ſhould come into the World.

The Blind Man *reſtored to Sight.*

LESSON XVII.

And as Jeſus paſſed by, he ſaw a Man which was blind from his Birth.

And his Diſciples aſked him, ſaying, Maſter, who did ſin, this Man or his Parents, that he was born blind?

Jeſus anſwered, Neither hath this Man ſinned, nor his Parents: But that the Works of God ſhould be made manifeſt in him.

I muſt work the Work of him that ſent me while it is Day, the Night cometh when no Man can work.

As long as I am in the World I am the Light of the World.

When he had thus ſpoken, he ſpat on the Ground, and made Clay of the Spittle; and anointed the Eyes of the blind Man with the Clay.

And ſaid unto him, Go waſh in the Pool of *Siloam* (which is by Interpretation *Sent*) he went his Way therefore and waſhed, and came ſeeing.

Lazarus *raiſed from the Dead.*

LESSON XVIII.

A certain Man was ſick, named *Lazarus* of *Bethany*, the Brother of *Mary Magdalene*, and her Siſter *Martha*.

Now Jeſus loved *Martha*, and her Siſter, and *Lazarus*.

And he ſaid unto his Diſciples, Let us go into *Judea* again.

And when Jeſus came, he found that he had lain in the Grave four Days already.

And many of the *Jews* came to *Martha* and *Mary*, to comfort them, concerning their Brother.

Then *Martha*, as ſoon as ſhe heard Jeſus was coming went and met him; but *Mary* ſat ſtill in the Houſe.

Then ſaid *Martha* unto Jeſus, Lord, if thou hadſt been here my Brother had not died.

But I know, that even now, whatſoever thou wilt aſk of God, God will give it thee.

Jeſus ſaith unto her, Thy Brother ſhall riſe again.

LESSON XIX.

Martha ſaith unto him, I know that he ſhall riſe again in the Reſurrection at the laſt Day.

Jeſus ſaid unto her, I am the Reſurrection and the Life; He that believeth in me, though he were dead, yet ſhall he live.

And whoſoever liveth, and believeth in me, ſhall never die. Believeſt thou this?

She ſaith unto him, Yea, Lord: I believe that thou art the Chriſt, the Son of God, which ſhould come into the World.

And he ſaid, Where have you laid him? They ſaid unto him, Lord, come and ſee.

Jeſus wept.

Then ſaid the *Jews*, Behold how he loved him!

And

And ſome of them ſaid, Could not this Man which opened the Eyes of the Blind, have cauſed that even this Man ſhould not have died?

LESSON XX.

Jeſus therefore groaning in himſelf, coming to the Grave; it was a Cave, and a Stone lay upon it.

Jeſus ſaid, Take ye away the Stone: *Martha*, the Siſter of him that was dead, ſaith unto him, Lord, by this Time he ſtinketh; for he has been dead four Days.

Jeſus ſaid unto her, Said I not unto thee, That if thou wouldeſt believe, thou ſhouldeſt ſee the Glory of God.

Then they took away the Stone from the Place where the Dead was laid, And Jeſus lift up his Eyes, and ſaid, Father, I thank thee that thou haſt heard me.

And I knew that thou heareſt me always; but becauſe of the People that ſtand by I ſaid it, that they may believe that thou haſt ſent me.

And when he had thus ſpoken, he cried with a loud Voice, *Lazarus*, come forth.

And he that was dead came forth, bound Hand and Foot, with Grave Clothes: And his Face was bound about with a Napkin.

Jeſus ſaith unto them, Looſe him, and let him go.

Then many of the *Jews* that came to *Mary*, and had ſeen the Things that Jeſus did, believed on him.

Bleſſed are they that have not ſeen, and yet have believed

A Collection of Engliſh Proverbs.

A FRIEND in court is better than Money in your Purſe.
A lean Fee is a fit Reward for a lazy Clerk.
Birds of a Feather will flock together.
Better play at ſmall Games than ſtand out.
Company in Diſtreſs, makes the Trouble the leſs.
Credit ought rather to be given to the Eyes, than to the Ears.
Dear bought and far fetch'd is good for Ladies.
Diſcreet Women have neither Tongues, Ears, nor Eyes.

Empty

Empty Veſſels make the greateſt Sound.
Every Man for himſelf, and God for us all.
Fire and Water are good Servants, but bad Maſters.
Friends may meet, but Mountains never.
Give a Man Luck, and throw him into the Sea.
God makes, and Apparel ſhapes, but Money makes the Man.
He that lies down with Dogs, muſt expect to riſe with Fleas.
He that goes a Borrowing, goes a Sorrowing.
It is an ill Dog that don't deſerve a Cruſt.
It is good to make Hay while the Sun ſhines.
Keep my Dog, and take my Line.
Keep your Thanks to feed your Chickens.
Learning is the Eye of the Mind.
Little ſpoken is ſoon amended.
Money makes the Mare to go.
Mind what the Friar ſays, not what he does.
None is ſo deaf as he that will not hear.
Never a Barrel the better Herring.
One Man's Meat is another Man's Poiſon.
One Bird in the Hand is worth two in the Buſh.
Poverty is the School of Wiſdom.
Patience is a Remedy for every Grief.
Quantity without Quality is worth nothing.
Quick Promiſers are ſlow Performers.
Ride ſoftly that you may come home the ſooner.
Rome was not built in a Day.
Service willingly offered, is commonly refuſed.
Soft Fire makes ſweet Malt.
'Tis an ill Wind that blows no Body good.
'Tis too late to ſpare when all is ſpent.
Virtue and a Trade are the beſt Portions for Children.
Uſe the Means, and God will give the Bleſſing.
What's bred in the Bone, will never be out in the Fleſh.
Where many Words are ſpoken, Truth is ſuſpected.
You muſt not look a gift Horſe in the Mouth.
You cannot catch old Birds with Chaff
Zeal makes a bad Cauſe worſe.
Zeal in a good Cauſe is commendable.

An Orthographical

CATECHISM,

Explaining the

RULES for *Spelling*, *Pointing*, &c.

Queſt. *HOW many Letters are in the* Engliſh *Alphabet?*
Anſw. Twenty-ſix.

Q. *Name them.*

A. A b c d e f g h i j k l m n o p q r ſ s t u v w x y z.

Q. *How many different Characters are uſed in the* Engliſh *Tongue.*

A. Three. 1. The Roman Character moſt uſed. 2. The *Italick*, leſs uſed; and, 3. The Engliſh leaſt uſed.

Q. *How many Sorts of Letters are there in each Character?*

A. Two; Capitals, as A B C, *&c.* and ſmall, as a b c, *&c.*

Q. *How is the Alphabet divided?*

A. Into Vowels and Conſonants.

Q. *Which are the Vowels?*

A. a, e, i, o, u, ; w, y, for u, i,

Q. *What is meant by the Word* Vowel?

A. A ſounding Letter; ſo that a Vowel hath a proper Sound of itſelf, without any other Letter being joined with it.

Q. *Give me an Example?*

A Thus, *a-ny*, *e-very*, *i-vy*, *o-ver*, *u-ni-ty.*

Q. *How many Conſonants are there?*

A. Twenty one; b c d f g h j k l m n p q r s t v w x y z.

Q. *What is meant by the Word* Conſonant?

A. A Letter agreeing with another; but that has no Sound of itſelf, as *C h l d* can make no Sound of themſelves; but if I place *i* between *h* and *l* thus, *Child*, it makes a proper Word.

Q. *Why*

Q. *Why do you place* w *and* y *among the Vowels and Conſonants too?*

A. Becauſe they are Conſonants at the Beginning of a Syllable, and Vowels at the End, or in the Middle of a Syllable; as, *we, ye, bow, by, ſown, Syllable.*

SECT. II.

Q. *What is Spelling?*

A. The right Diviſion of Words into Syllables.

Q. *What is a Syllable?*

A. The Sound of one or more Vowels with or without other Letters, as, *a, am, and, arch.*

Q. *Is there always a Vowel in a Syllable?*

A. Yes; no Syllable can be formed without a Vowel.

Q. *Is there more than one Vowel to a Syllable?*

A. There are ſometimes two or three.

Q. *Give an example?*

A. Breath, breathe, beau, eye.

Q. *What do you call the Vowels* ea *in* Breath?

A. A Dipthong.

Q. *What is meant by the Word* Dipthong?

A. The Meeting of two Vowels in a Syllable.

Q. *What do you call the three Vowels in* Breathe?

A. I call *ea* a Dipthong; and *e* at the End of the Word *final*.

Q. *What is the Uſe of* e final?

A. It not only finiſheth the Word, but alſo lengthens the Vowel *e* going before,

Q. *What do you call* eau *in* beau?

A. A Triphthong.

Q. *What is meant by it?*

A. The Meeting of three Vowels in one Syllable.

Q. *What is a Moneſyllable?*

A. A Word of one Syllable

Q. *What is a Diſſyllable?*

A. A Word of two Syllables.

Q. *What is a Triſſyllable?*

A. A Word of three Syllables.

Q. *What is a Polyſſyllable?*

A. A Word of many Syllables.

SECT. III.

Q. *What Rules have you for the Diviſion of Words into Syllables?*

A. There are ſix: 1. If a Conſonant comes between two Vowels, it is joined to the latter; as *e-ver*. Two Conſonants proper to begin a Word muſt begin a Syllable; as, *E-ſtate*. 3. Two Conſonants in the Middle of a Word, not proper to begin a Word, muſt be divided; as, *Doc-tor*. 4. Two Vowels, not making a Dipthong, coming together, muſt be divided; as, *re-al*. 5. Three Conſonants in the Middle of a Word, if proper to begin a Word, muſt begin a Syllable; as, *e-ſtrange*; if not, muſt be divided, as, *Doc-trine*. 6. Compound and Derivative Words; as, *him-ſelf*, *know-ing*, are reduced.

Q. *What do you mean by a Compound Word?*

A. A Word made up of two Words; as, *him-ſelf*, of *him* and *ſelf*; or a Word and a Prepoſition; as, *un-kind*.

Q. *What is meant by a Derivative Word?*

A. A Word derived from another; as, *know-ing* from *know*.

Q. *Muſt the ſimple and primitive Words always be ſpelt alone?*

A. Yes, if the Sound or Senſe is not ſpoiled: But if either of them are maimed, they muſt be ſpelt according to the other Rules.

Q. *Are there no Exceptions to theſe Rules?*

A. Yes, ſeveral, but they are eaſily known by the Tables foregoing.

SECT. IV.

Q. *What is meant by the* Accent?

A. The *Accent* is the giving every Word its proper Sound, by laying a greater Treſs on one Syllable than another, as in the Word *Batchelor*; where the *Accent* is on the firſt Syllable *Bat*; if I remove it, it will be *Batchélor*, or *Batchelór*? By which Means I ſhall not be underſtood.

Q. *What is meant by the* Emphaſis?

A. As the *Accent* belongs to every Word, ſo does the *Emphaſis* to every Sentence; and is the laying a greater Treſs on

one Word than on another, to make the Senſe of the Expreſſion better underſtood.

Q. *When are* Capitals *uſed?*

A. 1. At the Beginning of every Book, Chapter, Epiſtle, Verſe, Sentence, or any Thing we write; and at the Beginning of every Line in *Poetry*. 2. Every Subſtantive muſt have a *Capital*, as the Names of Perſons, Places, and Things that may be ſeen, heard, felt, or underſtood. 3. After every Period or full Stop, all Emphatical Words, alſo every Quotation from another Perſon or Book. 4. When I and O ſtand by themſelves, they muſt be great Letters; and ſometimes a Sentence that is very remarkable is written in *Capitals*. 5. Capital Letters are uſed for Figures; as C. D. I. L. M. V. X.

SECT. V.

Q. *How know you the Chapters in the Bible?*

A. By the *Numerical Letters*; thus, I. ſtands for One, V. for Five, X. Ten, L. Fifty, C. an Hundred, D. Five Hundred, and M. a Thouſand.

Q. *Suppoſe the Letter will not expreſs the Number?*

A. Then I take two, or more, thus:

I.	1. one.	XL.	40. forty.
IV.	4. four.	L.	50. fifty.
V.	5. five.	LX.	60. ſixty,
IX.	9. nine.	XC.	90. ninety.
X.	10. ten.	C.	100. an hundred.
XIV.	14. fourteen.	CD.	400. fourhundred.
XV.	15. fifteen.	D.	500 five hundred.
XVI.	16. ſixteen.	M.	1000. a thouſand,
XX.	20. twenty.	MDCCLXI.	1761.

Q. *What is the Meaning of placing* I *before* V *for* 4. *and after it for* 6?

A. A leſſer Number placed before a greater abates ſo much of it; and after adds ſo much to it.

Q. *How know you the Figures placed at the Beginning of Verſes?*

A. By their Number, for if I ſee but one Figure, it muſt be under Ten, if two, under an Hundred, if three, under a Thouſand, *&c.*

SECT.

SECT. VI.

Q. *Of what Uſe are Points and Stops?*

A. Of very great Uſe in Reading and Writing; for without a due Obſervance of them we confound all.

Q. *How many Stops are there?*

A. The Principal are four in Number, *viz.*

1. A Comma, mark'd thus (,)
2. A Semi-Colon, thus (;)
3. A Colon, thus (:)
4. A Period, or full Stop, thus (.)

Q. *What Time muſt you ſtop at each of theſe?*

A. At a *Comma*, while I can read a Word of one Syllable; at a *Semi-Colon*, while I can read a Word of two Syllables; at a *Colon*, while I can read a Word of three Syllables; and at a *Period*, till I can read a Word of four Syllables.

Q. *What other Stops are there?*

1. *A.* A *Parentheſis*, mark'd thus ( ) each Part being a *Comma* in Time.
2. A *Note* of *Interrogation* thus (?) requires the ſame Time as a *Period*.
3. A *Note* of *Admiration* thus (!) equal alſo to a *Period*.

Q. *What other Marks do you meet with in Reading?*

A. 1. An *Apoſtrophe*, mark'd thus (') uſed to abbreviate a Word.

2. A *Caret*, thus (ʌ) placed where ſome Word is left out in Writing, and is put over it.
3. An *Hyphen*, thus (-) uſed in joining Words and Parts of Words together.
4. A Paragraph, thus (¶) placed at the Beginning of a new Diſcourſe or a new Part of a Diſcourſe.
5. A *Quotation*, thus (") to ſignify the Words ſo mark'd are borrow'd from another's Writings or Sayings.
6. An *Index*, thus (☞) ſhews ſomewhat very remarkable.
7. A *Section*, thus (§) is the Diviſion of a Diſcourſe into leſs Parts or Portions.
8. An *Aſteriſm*, thus (*)
9. An *Obeliſk*, thus (†)
10. *Parallels* (‖) And ſometimes the Letters of the *Alphabet*, *Figures*, &c. refer to the Margin or Bottom of the Leaf.

AN

AN

INTRODUCTION

TO THE

ART *of* WRITING.

READING and WRITING are ca'led LEARNING; and the better a Perſon underſtands them, he is accounted the more Learned.

I think the *Method* before laid down, is the moſt eaſy, and well adapted, to teach a Child *Reading*; and therefore, ſuppoſing he has now gone through it, I would put him into the *Writing-School*, with the following Directions.

Having a *Book* ruled, and being furniſhed with a good *Pen*, lay your *Book* directly before you; place your *Book* ſtraight, with your Right Elbow towards your Side, but not ſo cloſe as to touch: Hold the Pen with the Hollow directly downward, between the Thumb and the Forefinger; the Joint of the Thumb extending outward, ſo that the Tip of your Thumb will be near as much higher than your Forefinger, as the End of your Forefinger is above the End of your Middle Finger; your Forefinger lying cloſe on the Top of the *Pen*, and your Middle Finger lying almoſt ſtraight, and all of them ſo, as that you may extend or draw them in at Pleaſure: Reſt your Hand on the End of your Little Finger, and do not graſp the *Pen* too hard, nor hold it too upright or too ſloping, but let it reſt between the ſecond and third Joints of your Forefinger, with the Knib not ſo far from the End of your Fingers as to weaken your Command, nor ſo near as to ink them.

Stay

Stay your *Book* with your left Hand, and touch not the Table or Deſk with your Breaſt, but ſit free and eaſy, avoiding all ill Habits.

Thus placing yourſelf in a proper Manner, with the *Pen* held as before directed, firſt learn to make a ſmall *o*, then *a c, d, e, g, q,* and *x*.

Having form'd a proper Idea of theſe Letters, which all depend on *o*, next proceed to the ſmall *i*, then to its Dependents, *j, m, n, p, r, t, v, u, w,* and *y*.

The Form of theſe being fixt in your Memory, next go on to *l*, then to *b, h, k, f, ſ,* and ſo to *s* and *z*. Thus will you attain to the Knowledge of the whole *Alphabet*.

Being expert in the making *Single Letters*, next proceed to *Half-joining*, which is the Joining each *Single Letter* to *m*, as *am, bm, cm, dm,* &c.

This being done, and you being ready at every Letter ſo joined, next learn the *Great Letters* or *Capitals*; and be ſure take Care to be expert in one Thing, before you go to another.

Learn firſt the Alphabet of *Letters Small.*
And then proceed to *Letters Capital.*
Make all your *Joinings* with a fine *Hair-ſtroke,*
View well your *Copy*, ſit ſtraight to your *Book*;
Write not too faſt, but make your Letters well,
You'll be commended if you do excel.

The ſeveral Sorts of Hands now in Uſe, are theſe that follow, *viz.*

1. *Round Hand* and *Italian*, with their Texts; which manage the *common Affairs* in *Trade* and *Buſineſs*.
2. *Engroſſing* and *Square Text*, uſed in *Law Affairs*.
3. *Old Engliſh, Roman* and *Italick Prints*, and *German Texts* are uſed for *Ornament*.
4. *Running-Hand*, which is the Product of every Perſon's *Fancy*, and makes one *Man's Hand Writing* differ from another's, as well as his Face.

In whatever Hand you write, obſerve the following Rules, *viz.*

1. The *Heads* of all *Letters* are of the ſame *Height*, and the *Tails* of the ſame *Depth*, *t* only excepted.
2. The *Tails* and *Heads* of *Letters* muſt not run into one another: Therefore let your *Lines* be diſtant from each other

other, ſomewhat more than twice the Length of the *Tails* or *Heads*.

3. *Writing* muſt have a proper Slope (in *Round-Hand Italian*, &c.) and lean one Way.
4. *Upright Hands* are perpendicular and do not join; except the *Engroſſing*.
5. All *Letters* of the *ſame kind* muſt be alike, as *a* with *a*, *b* with *b*, &c.
6. All *Strokes* drawn downright, muſt be *full*, and all *Strokes* carried upwards, or croſs, muſt be *fine*.

N. B. You may Rule *Double Lines*, *Slope Lines*, *&c.* or make *Deſigns* for *Flouriſhes*, *Birds*, *Beaſts*, *Fiſhes*, *&c.* with a *Black Lead Pencil*, and take them out with a Piece of *Stale Bread*.

I ſhall here inſert ſome Pieces for Youths to write at *Breakings-up*, or other Occaſions.

On Chriſtmas.

Rejoice! loud Hallelujahs let us ſing
To God, our bleſſed Saviour, Lord and king:
Whom mighty Love brought down from Heav'n to Earth
On this auſpicious Morn, which gave him Birth.

Text. { To him your Songs repeat,
{ Who's Good, as he is Great.

On Eaſter.

He is riſen from the Dead, no more to die,
The Lord of Life now reigns above the Skie:
In vain are Stones, or Seals, or Watch deſign'd,
Omnipotence can never be confin'd.

Text. { In *Adam* each Man dies,
{ In *Chriſt* we all ſhall riſe.

On Whitſuntide.

This Holy Sea'on brings into our Mind,
The Great Advantage God from Heav'n deſign'd,
In ſending down the Holy Ghoſt on thoſe,
Whom he appointed his Will to diſcloſe.

Text. { Praiſe to the Lord in Heav'n,
{ By us, and all, be giv'n.

On any Occaſion.

I

ALL thoſe who would be famous and ſublime,
Muſt at Humility begin to climb,
So ſuch as would renowned Writers be,
Muſt be content to learn by A, B, C.

II.

Go, humble Lines, and plead in my Defence,
Arm your Requeſt with my Obedience;
Gain but Acceptance, my Joy will abound,
To find my Writing with your Liking crown'd.

III.

Theſe Lines I here preſent unto the Sight
Of you, my Friends, to ſhew how I can write;
My Maſter unto me has ſhewn his Skill,
And here's the Product of my Hand and Quill.

IV.

All you, my Friends, who now expect to ſee
A Piece of Writing, thus perform'd by me;
Caſt but a Smile on this my mean Endeavour,
I'll ſtrive to mend, and be obedient ever.

V.

For hopeful Youths, that would be happy Men,
There lies a precious Portion in the Pen.
Great Places and Preferments are attain'd
By thoſe who in its Uſe have Knowledge gain'd;
Therefore take Care, and learn to uſe this Tool,
For he who wants it, looks much like a Fool.

VI.

We muſt from uncontaminated Springs,
Extract ſome quinteſſential famous Things,
And to create rare Novelties, whoſe View
May charm Beholders, we our Brains muſt ſcrew;
For *old Things* now are ſlighted and rejected;
And only *new Inventions* are reſpected.

An INTRODUCTION *to the* ART *of* NUMBERING.

Arithmetick is a Science ſo univerſally uſeful, that all Advances in Learning are of ſmall Account, without the Knowledge of it. Therefore (at the Deſire of ſome Well-wiſhers to this Undertaking) I have added what follows.

Number is always expreſs'd by *Letters* or *Figures*. *Literal Number* is before explained, and *Figurative Number* we now conſider.

Figures are 1. 2 3 4 5 6 7 8 9, to which we add the *Cypher* 0; and by theſe ten Characters all *Numbers* may be fully expreſs'd.

The Reading, writing, valuing, or expreſſing *Numbers*, we call *Numeration*; which is learn'd by the following *Table*.

NUMERATION TABLE.

C Mill.	X Mill.	Millions.	C Thouſ.	X Thouſ.	Thouſ.	Hundreds	Tens.	Units.
9	8	7	6	5	4	3	2	1
	9	8	7	6	5	4	3	2
		9	8	7	6	5	4	3
			9	8	7	6	5	4
				9	8	7	6	5
					9	8	7	6
						9	8	7
							9	8
								9

PENCE TABLE.

d.		s.	d.
20		1	8
30		2	6
40		3	4
50		4	2
60		5	0
70	make	5	10
80		6	8
90		7	6
100		8	4
110		9	2
120		10	0

The common Affections of all Numbers, are *Addition*, *Subtraction*, *Multiplication*, and *Diviſion*; which are called, *The Rules in Arithmetick*

Addition teaches to add, or caſt up ſeveral Numbers together into one whole or total Sum.

Subtraction teaches to take one Number from another, and to know the Remainder.

Multiplication ſhews at one Operation the Product of ſeveral Sums added together; and is explained by the following Table.

MULTIPLICATION TABLE.

2 Times	2	4	4 Times	4	16	7 Times	7	49	3 Times	3	9	5 Times	5	25
	3	6		5	20		8	56		4	12		6	30
	4	8		6	24		9	63		5	15		7	35
	5	10		7	28		10	70		6	18		8	40
	6	12		8	32		11	77		7	21		9	45
	7	14		9	36		12	84		8	24		10	50
	8	16		10	40	8 Times	8	64		9	27		11	55
	9	18		11	44		9	72		10	30		12	60
	10	20		12	48		10	80		11	33	6 Times	6	36
	11	22	5 Times	5	25		11	88		12	36		7	42
	12	24		6	30		12	96	9 Times	9	81		8	48
				7	35					10	90		9	54
				8	40					11	99		10	60
				9	45					12	108		11	66
				10	50	10	10	100					12	72
				11	55		11	110				12	12	144
				12	60		12	120						
						11	11	121						
							12	132						

Diviſion ſhews how to ſeperate any Number into as many Parts as you pleaſe.

Theſe four *Rules* are called, *The fundamental Rules*; becauſe no Queſtion in this Science can be wrought without them.

Reduction teaches to reduce Numbers from one Denomination to another, in Coin, Weight, or Meaſure.

The Rule of Three, is either ſingle, double, direct, or inverſe.

The *Single Rule* has three Terms given to find a fourth; and the *Double Rule* has five Terms given to find a Sixth.

The *Direct Rule* requires a direct Operation; and the *Inverſe Rule* an inverted Operation.

All

All the other *Rules* in *Arithmetick* are more or leſs dependent on the *Rule of Three*, which (for its Uſefulneſs and Excellency) is called, *The Golden Rule.*

Fractions are Parts of Numbers, and are of various Kinds; as *Vulgar, Decimal, Duodecimal*, &c.

By *Fractional Numbers* moſt Queſtions may be ſolved, as well as by whole Numbers; and many Operations more conciſely performed.

All Parts of *Learning* have *Uſes* and *Excellencies*; which the *Induſtrious* will find out, and apply to *good Purpoſes.*

The Wiſe Man's Head is not the heavier for containing Knowledge.

TABLES *of* Engliſh Coins, Weights, *and* Meaſures.

COIN, *or* MONEY.

4 *Farthings* make 1 *Penny*, 12 *Pence* 1 *Shilling*, 20 *Shillings* a *Pound Sterling.*

For which we uſe theſe *Characters.*

L or l.	S or s.	D or d.	Qrs or qrs.
Pounds.	Shillings.	Pence.	Farthings.
Libræ.	*Solidi.*	*Denarii.*	*Quadrans.*

Tables of Coin.

s.	d.
2	24
3	36
4	48
5	60
6	72
7	84
8	96

make

s.	d.
9	108
10	120
11	132
12	144
13	156
14	168
15	180

make

s.	d.
16	192
17	204
18	216
19	228
20	240
21	252
22	264

make

s.	l.	s.
20	1	0
30	1	10
40	2	0
50	2	10
60	3	0
70	3	10

make

s.	l.	s.
80	4	0
90	4	10
100	5	0
110	5	10
120	6	0
130	6	10

make

s.	l.	s.
140	7	0
150	7	10
160	8	0
170	8	10
180	9	0
190	9	10

make

The equal Parts of a Pound.

s.	d.			s.	d.			s.	d.		
10	0	make	$\frac{1}{2}$	2	0	make	$\frac{1}{10}$	0	5	make	$\frac{1}{4}$
6	8		$\frac{1}{3}$	1	8		$\frac{1}{12}$	0	4		$\frac{1}{5}$
5	0		$\frac{1}{4}$	1	0		$\frac{1}{20}$	0	3		$\frac{1}{8}$
4	0		$\frac{1}{5}$	0	10		$\frac{1}{24}$	0	2		$\frac{1}{12}$
3	4		$\frac{1}{6}$	0	8		$\frac{1}{30}$	0	1½		$\frac{1}{16}$
2	6		$\frac{1}{8}$	0	6		$\frac{1}{40}$	0	1		$\frac{1}{24}$

The equal Parts of a Shilling.

d.	qrs.			d.	qrs.			d.	qrs.		
6	0	make	$\frac{1}{2}$	2	0	make	$\frac{1}{6}$	0	3	make	$\frac{3}{16}$
4	0		$\frac{1}{3}$	1	2		$\frac{1}{8}$	0	2		$\frac{1}{12}$
3	0		$\frac{1}{4}$	1	0		$\frac{1}{12}$	0	1		$\frac{1}{24}$

A Table of Troy Weight.

24 *Grains* make 1 *Penny-weight*, 20 *Penny-weight* 1 *Ounce*, 12 *Ounces* 1 *Pound*.

The Characters are

lb.	oz.	dwts.	gra.
Pounds.	Ounces.	Penny-weights.	Grains.

By this Weight, *Gold*, *Silver*, *Bread*, and ſome few other Things are ſold.

The equal Parts of a *Pound Troy*, are much like thoſe of a *Shilling*.

Of Gold.	l.	s.	d.	Of Silver	l.	s.	d.	qrs.
1 lb. is worth	48	0	0		3	0	0	0
1 oz.	4	0	0		0	5	0	0
1 dwt.	0	4	0		0	0	2	$0\frac{2}{3}$
1 gra.	0	0	2		0	0	0	$0\frac{1}{2}$

N. B. 100l. in Gold weighs 25 oz. In Silver 32 lb. 3 oz. 2 dwts. almoſt.

Apothe-

Apothecaries Weights.

3 *Scruples* make 1 *Dram*, 8 *Drams* 1 *Ounce*, 12 *Ounces* 1 *Pound*.

The CHARACTERS are

℈	ʒ	℥	℔
Scruple.	Drams.	Ounces.	Pounds.

This *Weight* is uſed in *Medicines*.

Averdupois Weight.

16 *Drams* make 1 *Ounce*, 16 *Ounces* 1 *Pound*, 28 *Pounds* 1 *Quarter*, 4 *Quarters* 1 *Hundred*, 20 *Hundred* a *Ton*.

By this *Weight* moſt Commodities are bought, and moſt Sort of Goods ſold.

The equal Parts of a *Ton* are the ſame as of a *Pound Sterling*.

The equal Parts of a Hundred Weight.

lb.		
56	make	$\frac{1}{2}$
28		$\frac{1}{4}$
16		$\frac{1}{7}$

lb.		
14	make	$\frac{1}{8}$
8		$\frac{1}{14}$
7		$\frac{1}{16}$

lb.		
4	make	$\frac{1}{28}$
2		$\frac{1}{56}$
1		$\frac{1}{112}$

Cloth Meaſure.

4 *Nails* make 1 *Quarter*, 4 *Quarters* 1 *Yard*, three *Quarters* 1 *Ell* Flemiſh, 5 *Quarters* 1 *Ell* Engliſh, 6 *Quarters* 1 French *Ell*.

Long Meaſure.

3 *Barley Corns* make 1 *Inch*, 12 *Inches* 1 *Foot*, 3 *Feet* 1 *Yard*, $5\frac{1}{2}$ *Yards or* $16\frac{1}{2}$ *Feet* 1 *Pole*, or *Perch*, 40 *Poles* 1 *Furlong*, 8 *Furlongs* 1 *Mile*, 60 *Miles* 1 *Degree*.

Dry Meaſure.

2 *Pints* make 1 *Quart*, 2 *Quarts* 1 *Pottle*, 2 *Pottles* 1 *Gallon*, 2 *Gallons* 1 *Peck*, 4 *Pecks* 1 *Buſhel*, 8 *Buſhels* 1 *Quarter*, 5 *Quarters* 1 *Wey*, 2 *Weys* 1 *Laſt*.

This is the *Corn Meaſure* which is ſtruck with a *Ruler* even with the Edge of the Meaſure.

But the *Coal Meaſure* differs from it, being larger and heaped up. Here 9 *Buſhels* make 1 *Vat*, 4 *Vats* 1 *Chaldron*, 21 *Chaldron* 1 *Score*.

There are ſome other *Dry Meaſures*, which *particular Goods* are ſold by; as *Fruit* by the *Sieve* of 3 *Pecks*; *Pricket*, or *Prickel*, of 7 *Pecks*; *Maund* of 1, or of 2 *Buſhels*, &c.

Wine Meaſure.

8 *Pints* make 1 *Gallon*, 63 *Gallons* 1 *Hogſhead*, 2 *Hogſheads* a *Pipe*, or *Butt*, 2 *Butts a Ton*.

There are other *Wine Meaſures* both Small and Large; as *Gills*, or $\frac{1}{2}$ *Pints*, *Half Gills*, *Half Pints*, &c. The *Tierce* of 42 Gallons, *Anker* of ten Gallons; and many others..

Oil is ſometimes ſold by *Wine Meaſure*, but generally by *Weight Averdupois*, 7 $\frac{1}{2}$ lb. to the *Gallon*.

Beer *and* Ale Meaſure.

4 *Quarts make* 1 *Gallon*, 4 $\frac{1}{2}$ *Gallons one Pinn*, 8 *Gallons* 1 *Firkin of Ale*, 2 *Pinns* 1 *Firkin of Beer*, 2 *Firkins* 1 *Kilderkin*, 2 *Kilderkins* 1 *Barrel*, 1 $\frac{1}{2}$ *Barrel* 1 *Hogſhead*, 2 *Barrels* 1 *Puncheon*, 2 *Hogſheads* 1 *Butt*.

So the Barrel of Ale is 32 Gallons, and the Barrel of Beer 36 Gallons, the other Meaſures being in Proportion.

Time.

60 *Minutes* make 1 *Hour*, 24 *Hours* 1 *Day*, 28 *Days* 1 *Month*, 13 *Month*, 1 *Day* 6 *Hours*, or 365 *Days*, 6 *Hours*, 1 *Year*.

The 6 *Hours* every fourth Year, add 1 *Day* to the ſhorteſt of the *Kalender Months* called *February*, and that fourth *Year* is called *Leap Year*.

The *Kalender Months* differ in their Number of *Days*; for in common,

Thirty Days hath *September*,
April, *June*, and *November*;
February hath Twenty-eight alone,
And, All the reſt have Thirty One.

FABLE

FABLE I. *The* Bull *and the* Dog.

A Dog ſeeing a Bull grazing in a Field, furiouſly aſſaults him without any Provocation.

The Bull diſliking ſuch Treatment, toſſed the Dog over his Head, ſaying, "Dare not to approach me once more, "leſt thy Life pay for thy Preſumption."

The Dog replies, "I fear not thy Threats: I am not "intimidated by thy pretended Courage; I am bred to "conquer or die."

The Bull enraged, replies, "Then take thy Fate; thy Folly "is thy Ruin; thy Breeding has undone thee; thy Educa- "tion cauſes thy Deſtruction." Thus ſaying, he immediately killed him.

MORAL.

Education makes or mars the Man; Youth well inſtructed will hardly err; but if Vice be ſuffered to take Root, 'tis almoſt impoſſible to eradicate it.

Nothing has a more direct Tendency to promote the Honour of a Nation, or the Good of Society, than the Initiation of Youth in Virtue and Knowledge.

This is laying a ſure Foundation for Time to come; this is giving our Children a Portion that can never waſte, and this is leaving them an Inheritance that will out-laſt Time, and vie with Eternity.

On the other Hand, the Want of a good Education is the Source of all the Evils Mankind feel or fear.

If virtuous Principles are not carefully inſtill'd in the tender Minds of Children, Vice will naturally poſſeſs them; the Conſequence of which is Ruin and Deſtruction.

Therefore, if there be any Regard to the Glory of GOD, who firſt gave us a Being, any Deſire to promote the Welfare of Society, or any Concern for the ſpiritual or temporal Happineſs of our Off-ſpring, let a virtuous Education of Youth be our Care; *That our Sons may grow up as the young Plants, and that our Daughters may be as the poliſh'd Corners of the Temple.*

Alexander the Great had ſuch an extraordinary Value and Eſteem for his Education, that he uſed to ſay, he was more obliged to *Ariſtotle* his Tutor, for his Learning, than to *Philip* his Father, for his Life; ſeeing the one was momentary and the other permanent, and never to be blotted out in Oblivion.

Never was a virtuous Education of Youth more needful than in the preſent Age, when ſuch a general Corruption of Manners has overſpread our Land, that even Reality is become a Rarity, and Virtue by Excommunication is dead in Law.

A Soul without Education is like Marble in a Quarry, which ſhews none of its inherent Beauties, 'till the Skill of the Poliſher fetches out the Colours, makes the Surface ſhine, and diſcovers every ornamental Cloud, Spot and Vein, that runs through the Body of it. Education, after the ſame Manner, when it works upon a noble Mind, draws out to view every latent Virtue and Perfection; which, without ſuch Help, are never able to make their Appearance.

As Education rules our Will,
Our Fortune's either Good or Ill.

FABLE

FABLE II. *The ſick* Miſer *and the* Angel.

A *Rich* and *Covetous* Man, being ſick, and near his Death, ſurveys, and reflects on his paſt Actions.

And conſidering how by Oppreſſion and Extortion he had amaſſed large Sums, endeavours to atone for his *Injuſtice* by Death-bed Charity.

He makes his Will, and bequeaths large Sums to be applied to pious Uſes, but not a Penny was to be paid till after his Deceaſe.

An *Angel* appears to him, and tells him, *What he gave thus was not Charity, becauſe he parted with Nothing he could keep; but if he would do good, it muſt be in his Life time.*

The *Miſer* perplexed, ſtill graſps his Wealth, 'till Death forces him to let go his Hold.

MORAL.

Of all the Vices Mankind are ſubject to, none is of ſo long Continuance as Covetouſneſs.

All others leave us, or we leave them, when Old Age overtakes us; but this (too often) goes with us from this World to the next.

'Tis ſurprizing to conſider, That a Perſon labouring under the Infirmities incident to antient People, and ſeeming to draw very near the Grave, ſhould ſtill carp, and be anxious for what can by no Means be ſerviceable, and which if acquired, muſt very ſoon be parted with.

This is like a Thief robbing at the Gallows; or a Shipwreck'd Mariner loading himſelf with Weights, that more ſpeedily will ſink him.

But ſuch is the reſtleſs Temper of many Perſons; they can never be ſatisfied, tho' they enjoy more than enough.

Auguſtus repreſented the Folly and Unreaſonableneſs of this Vice to his Favourite *Mæcenas*, by ſhewing him that Six Feet in Length, and Two Feet in Breadth, of Earth, was the whole Portion of the greateſt Monarch.

Nevertheleſs, Riches, when honeſtly acquired, and religiouſly applied, are the greateſt Bleſſings; they enable the Poſſeſſor of them to do much Good in the World, by Feeding the Hungry, Cloathing the Naked, Inſtructing the Ignorant, Reclaiming the Vicious, and many other Ways they capacitate him to be the Inſtrument of God's Honour, by being a publick Benefactor to Mankind.

But when Riches are gotten by diſhoneſt Means, and applied to wicked Purpoſes, they are then a great Evil; as being capable of doing very much Miſchief.

However acquired, they ought to be rightly uſed; either juſtly, in ſatisfying the Demands of thoſe who have a Property in them, or charitably, by Diſtribution to thoſe who need them.

And never to be coveted for their own Sake, nor hoarded for our Humour; but religiouſly managed for the Glory of him who gave them.

" For Miſers often do tormented lie,
" In hopes to live, and anxious, fear to die."

FABLE

FABLE III. *The* Farmer *and* Jupiter.

A *Farmer* having no Children, prays to *Jupiter*, who grants his Requeſts, by giving him Two Sons and a Daughter.

Not yet content, he prays again, that they may be Rich, Great, and Fair, to which *Jove* conſents.

The firſt Son grows vaſtly rich, but withal extremely covetous.

The ſecond becomes the Favourite of his Prince, whereby he attains the higheſt Place at Court; but by ill Conduct, is diſgracefully tumbled headlong down.

The Daughter is fair as *Aurora*, but exceſſive proud of her Beauty; by which Means ſhe is ſlighted and contemned lives dejected, and dies a Virgin.

The

The Farmer blames *Jove* for the Miſcarriage of his Children, to whom *Jove* replies, "I granted your Petitions to "pleaſe you, and you ſee the Conſequence; henceforth learn "and practiſe Virtue, and leave the reſt to my Management."

MORAL.

Contentment is the greateſt of moral Virtues, and the trueſt Riches.

He enjoys enough who wants no more; but the Perſon unſatisfied in the Station Providence has placed him, will hardly ever be pleaſed.

The Almighty cannot puniſh us more ſeverely than by granting all we deſire; nor ſhew us more Favour than by denying ſome of our Requeſts.

Wiſdom teaches us to value Content above all Things, and a virtuous Mind above all worldly Glory.

Alexander conqured the whole World, and then lamented that he had not another World to conquer; not conſidering that he had yet himſelf to overcome.——The Want of this ruin'd him.

Riches, Honour, and Beauty, in the Opinion of Mankind, are the greateſt terreſtrial Bleſſings; but on a cloſe Survey, we ſhall find a great Miſtake in the Account.

Riches make themſelves Wings and fly away: Or elſe are buried in the Earth, ſo as to become uſeleſs.

Honour is but a Blaſt; a Deity To-day, and To-morrow a Dæmon.

Beauty is a Flower, pleaſing in the Morning, but withering and decaying in the Evening,

But Virtue out-laſts Time, its Riches never leave us; its Honour never diminiſhes; and its Beauty never decays.

All good Things proceed from it, 'tis an Adamantine Fountain, an invincible Fortreſs, repelling all the Force of Envy, a glorious Crown without a Thorn, an Ornament to all that poſſeſs it, a ſure Defence againſt all Evil here, and a certain Conductor to Glory hereafter.

All good Men openly reverence it, and even bad Men ſecretly; its Charms are irreſiſtible, and its Rewards eternal.

"Seek Virtue——And of that poſſeſt,
"Henceforth to GOD reſign the reſt."

FABLE

FABLE IV. *The* Eagle *and the* Aſſembly *of* Animals.

JOVE taking a Survey of the World, heard ſtrange Murmurings among the Creatures.

The *Fiſh* complained of their Element, deſiring to ſolace themſelves in the Groves and Meadows.

The *Birds* deſire to regale in the Waters, and the *Beaſts* to aſcend the airy Regions.

Jove calls the *Eagle*, and commiſſions him to inform the Creatures, *That all had Liberty to change their Situations.*

The *Eagle* calls a grand *Aſſembly*, and declares his Order to the Creatures.

But all, inſtead of embracing what they had requeſted, ſtood ſilent and confounded.

Where-

Whereupon the *Eagle* retorts upon them —— *What, are all mute? Do none agree? For Shame! Depart, and be ſatisfied each in his Station.*

MORAL.

Curioſity is very often fatal in its Conſequences, and pernicious in its Effects.

How often do we ſee the Attempts of *Schemiſts*, and vain *Pretenders*, evaporate into Smoke; and their abortive Undertakings become the Deriſion of the wiſer Part of Mankind! How many Perſons have in vain ſought after the Philoſopher's Stone, and ruined themſelves and Dependents, without being able to come at it.

Could we pry into all the Myſteries of Nature, fathom the Profundity of the vaſt Abyſs, find out the moſt ſecret Things of the Earth, and with a Staff walk to Heaven, even yet ſomething would be wanting to compleat our Deſires.

Happineſs is not fully attainable in this World, but is reſerved for a better.

Yet Knowledge, as far as may be uſeful, makes Life very agreeable; Arts and Sciences delight the Mind; and a ſtudious Application to Buſineſs in Youth, makes Age comfortable.

Induſtry is ever commendable; and if our Condition be low, 'tis our Duty, by all honeſt Means we can contrive, to advance ourſelves; among which, none is more likely than Learning, which is an Ornament to the Mind.

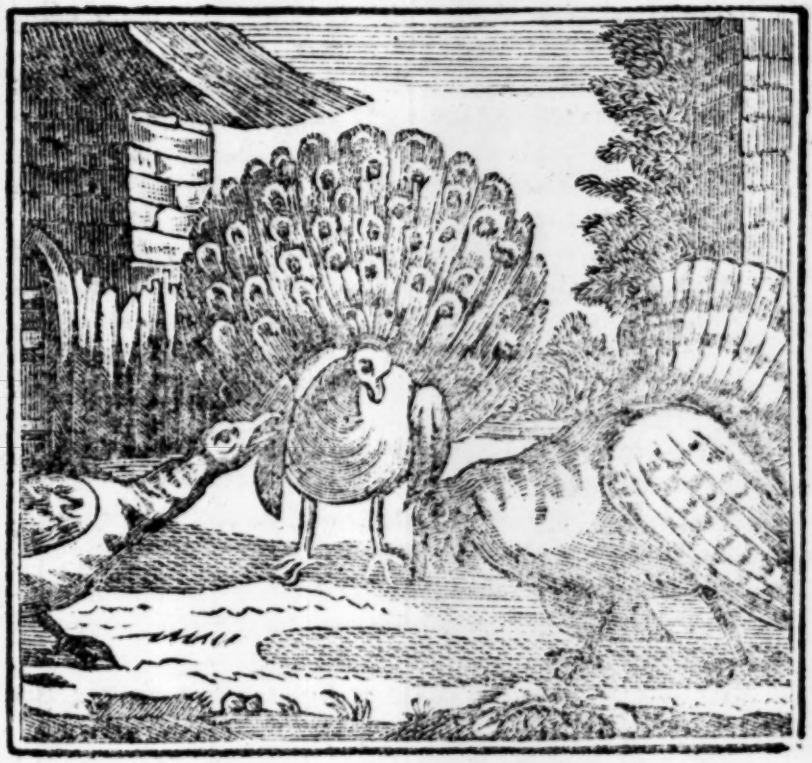
Sloth is ever deteſtable; Idleneſs always procures Poverty, and Lazineſs Want; yet an unſettled Mind rarely has Peace, or an ungovernable Diſpoſition Satisfaction.

A *Bee* in a *Bottle* may labour much for his Enlargement, but to little Purpoſe; ſo the *Mind of Man* intent on Things vain, or contrary to his Nature, may be full of Inquietude, and never gain his End.

A Diſpoſition calm and ſerene, founded on Virtue and Knowledge; an induſtrious Endeavour to diſcharge the Duties of our reſpective Stations, and a firm Reliance on Providence for our Support under all Difficulties, will make us more happy than the Poſſeſſion of the *Indies*.

" Contentment is a conſtant Store;
" Deſire what's fit, and nothing more."

FABLE



FABLE V. *The* Peacock, Turkey, *and* Gooſe.

THE *Peacock* ſtanding among the *Poultry*, and diſplaying his ſpangled Feathers, the *Gooſe* hiſſes at him, the *Turkey* derides him, and the other Fowls cenſure every imaginary Blemiſh, and conceited Imperfection.

One finds fault with his Legs, another with his Voice, a third with his Magnitude, and all are offended at his Pride and Vanity.

The *Peacock* obſerving them, ſays, "Tis a bad World, "when ſmall and inconſiderable Blemiſhes hinder the Sight "of great Beauties."

MORAL.

If *Providence* furniſhes a Perſon with a ſuperior Share of Excellence, or Induſtry prompts him to an Improvement of his Parts, the envious Drone will be ſure to cavil at him.

Some

Some Men cannot hear another commended without being angry, or allow any Merit but in themſelves.

Conceitedneſs of our own Performances is a great Fault; as it hinders us from advancing farther; and renders us ridiculous to all Mankind.

A Man full of himſelf, and that deſpiſes others, eclipſes his own Deſert, and robs the World of a valuable Treaſure.

Humility is the Highway to Honour: A low Opinion of ourſelves, a juſt Eſteem of others, a firm Dependance on Providence, and an induſtrious Improvement of what we enjoy, will raiſe us above the common Level, render us reſpected among the Judicious, and make us eſteemed by our Betters. Indeed Envy can ſee no Beauties, nor hide any Blemiſhes; yet the truly valuable Perſon will ſhine like the Rays of Light in Obſcurity.

To commend what is praiſe-worthy is common Juſtice; and to depreciate what is well done is diſhoneſt.

That Man who lives only for himſelf, is of a baſe and ignoble Spirit; generous Minds are forward in promoting whatever may tend to the Publick Good.

The Glory of a good Man is a good Conſcience; this affords inward Peace at all Times.

Some poor Men are undervalued, as worth Nothing; and ſome rich Men are overvalued, as nothing worth.

He who commends himſelf is chargeable with Arrogance, and he that diſcommends himſelf with Folly.

Men who are commodious to none but themſelves, are not worthy to be eſteemed in the Commonwealth.

Prejudice and Ill-nature make a Man hateful to others, and a Plague to himſelf.

Envy is like a Canker; it eats and devours all round it; it robs us of our Comfort, and our Neighbour of his Repoſe; it captivates our Underſtanding, and hoodwinks our Reaſon; it dims our Sight, and obſtructs our Knowledge; it diſcovers the deform'd Part only, and will not let us ſee the Beauty of what is valuable.

"When Envy prompts the Mind to Spleen,
"The brighteſt Charms are overſeen."

FABLE

FABLE VI. *The* Fox *at the Point of Death.*

A *Fox* worn out with age, perceives his End approaching, and calls all his Sons together, to whom he ſays, *My Sons, my Race is run, my Days are at an End, I pray you take my laſt Advice:*

Amend your Lives, forſake your Errors, and live honeſtly, that you may die comfortable.

To which one of them replied, *Your Advice is vain —— How can we, who are naturally vicious, and educated under ſo bad a Maſter as yourſelf, ever change our Manners?*

MORAL.

The Minds of young Perſons are like ſoft Wax, capable of any Impreſſions.

The

The Seeds of Virtue firſt ſown, lay a pleaſant Foundation for a Good Life, as thoſe of Vice do for a bad one.

A bad Example has a ſtrong Influence on a weak Mind; and that outweighs many good Precepts.

That Preacher will make but very few Converts, whoſe Practice runs counter to his Doctrine.

All Perſons deſire to die well, tho' few care to live ſo.

An happy Death is the never failing Portion of a well-ſpent Life; which always ends in eternal Bliſs and Glory.

By living virtuouſly, we ſave ourſelves much Trouble, Vice being ever attended with great Perplexities.

He that lives according to Reaſon ſhall never be poor; and he that governs his Life by Opinion, ſhall never be rich; for Nature is limited, but Fancy is boundleſs.

That Man is wealthy enough that wanteth not; he is great enough that is his own Maſter, and he is happy enough that lives to die well.

We have every Thing if we deſire Nothing; a contented Mind is richer than *Cræſus*, or both the *Indies*.

In labouring to inſtruct the Mind with valuable Qualities, Praiſe is purchaſed with Men, and Favour with GOD.

He that inſtructs one that thinks himſelf wiſe enough, has a Fool for his Scholar; and he that thinks himſelf wiſe enough to inſtruct himſelf, has a Fool for his Maſter.

It is a moſt noble and commendable Deſign in Children deſcended of mean Parents, by their Induſtry, to become the Sons of Virtue; and by the Improvement of their Parts, to be equal with thoſe of honourable Deſcent, in Wiſdom and Knowledge.

The great Leſſon of Morality is, To do as we would be done by; and love our Neighbour as ourſelves.

Knowledge and Learning, Riches and Honour, even in their moſt reſplendent Galantry, are all but inſignificant Pageantry, without Piety and Virtue.

" He that in virtuous Knowledge takes Delight,
" True Happineſs has always in his Sight.

A Morning *Prayer for a Child.*

GLORY be to thee, O Lord, who haſt preſerved me from the Perils of the Night paſt; who haſt refreſhed me with Sleep, and raiſed me up again to praiſe thy Holy Name.

I humbly worſhip Thee, O God, my Heavenly Father, through Jeſus Chriſt my Redeemer; and I do again devote myſelf to Thee, deſiring to ſerve Thee faithfully, this and all the Days of my Life.

I was made thy Child, and the Diſciple of thy Son Jeſus, by Baptiſm; and then received the Promiſe of thy Holy Spirit: Let that good Spirit thoroughly cleanſe me from all the Corruptions of my Nature.

Help me to remember Thee, my Creator, in the Days my Youth.

Preſerve me from thoſe Errors and Follies, to which the Frailty of my Age does moſt expoſe me, and keep me innocent from every great Offence.

Deliver me from the Vanity of my own Heart, and from the Temptations of evil Company.

Incline my Heart to all that is good, that I may be modeſt and humble, true and juſt, temperate and diligent, reſpectful and obedient to my Superiors, that I may fear and love Thee above all; that I may love my Neighbour as myſelf, and do to every one as I would they ſhould do unto me.

Let thy good Providence defend me this Day from all Evil; let the Grace of thy Holy Spirit continually prevent and aſſiſt me.

Bleſs me, I pray Thee, in my Learning, and help me daily to increaſe in Knowledge, and Wiſdom, and all Virtue.

Bleſs and defend, I beſeech Thee, from all their Enemies, our Moſt Gracious Sovereign Lord King *George*, her Royal Highneſs the Princeſs Dowager of *Wales*, and all the Royal Family.

I humbly

I humbly beg thy Bleſſing alſo upon all our ſpiritual Paſtors and Maſters, all my Relations and Friends (particularly *my Father and Mother, my Brothers and Siſters,) and every one in this Houſe: Grant to them whatſoever may be good for them in this Life, and guide them to Life everlaſting.

I humbly commit myſelf to thee, O Lord, in the Name of Jeſus Chriſt my Saviour, and in the Words which he himſelf hath taught me, ſaying,

Our Father, &c.

* *Here let the Child mention his or her particular Relations.*

An Evening *Prayer for a* Child.

GLORY be to Thee, O Lord, who haſt preſerved me the Day paſt, who haſt defended me from all the Evils to which I am conſtantly expoſed in this uncertain Life, who haſt continued my Health, who hath beſtowed upon me all Things neceſſary for Life and Godlineſs.

I humbly beſeech Thee, O heavenly Father, to pardon whatſoever thou haſt ſeen amiſs in me this Day, in my Thoughts, Words, or Actions (†particularly—)

Make me, O Lord, thoroughly ſenſible of the great Weakneſs and Corruption of my Nature, and the many Errors of my Life.

Aſſiſt me, I pray thee, in making it my conſtant Endeavour to reſiſt and conquer every evil Inclination within me, and every Temptation from without.

Help me daily to increaſe in the Knowledge and Love of Thee, my God, and of my Saviour Jeſus Chriſt.

Shew me the Way in which I ſhould walk, whilſt I am young, and grant that I may never depart from it.

Bleſs to me, I pray Thee, whatſoever good Inſtructions have been given me this Day; help me carefully to remember them, and duly to improve them, that I may ever be growing in Knowledge, Wiſdom, and Goodneſs.

Bleſs and defend, I beſeech Thee, from all their Enemies, our Moſt Gracious Sovereign Lord King *George*, her Royal

† *Here let the Child confeſs to God, whatever Sin he or she may have committed the Day paſt.*

Highneſs

Highneſs the Princeſs Dowager of *Wales*, and all the Royal Family.

I humbly beg thy Bleſſing upon all our ſpiritual Paſtors, and Maſters, all my Relations and Friends, particularly my, &c. and every one in this Houſe. Let it pleaſe thee to guide us all in this Life preſent, and conduct us to thy Heavenly Kingdom.

I humbly commit my Soul and Body to thy Care this Night, begging thy gracious Protection and Bleſſing through Jeſus Chriſt our Lord and Saviour; in whoſe Words I conclude my Prayers, ſaying.

Our Father, &c.

A Prayer *for every* Child, *when they come into their Seat in* Church.

LORD, I am now in thy Houſe; aſſiſt, I pray Thee, and accept of my Services; let thy holy Spirit help my Infirmities, diſpoſing my Heart to Seriouſneſs, Attention, and Devotion, to the Honour of thy holy Name, and the Benefit of my Soul, through Jeſus Chriſt our Saviour. *Amen.*

Before leaving the Seat.

BLESSED be thy Name, O Lord, for this Opportunity of attending thee in thy Houſe and Service.

Make me, I pray Thee, a Doer of thy Word, not a Hearer only.

Accept both us and our Service, through our only Mediator Jeſus Chriſt. *Amen.*

A Grace *before Meat.*

SAnctify, O Lord, we beſeech Thee, theſe thy good Creatures to our Uſe, and us to thy Service, through Jeſus Chriſt our Saviour. *Amen.*

A Grace *after* Meat.

BLeſſed and praiſed be thy Holy Name, O God, for theſe and all other thy Bleſſings beſtowed upon us, through Jeſus Chriſt our Lord. *Amen.*

On WRITING.

WHEN the OMNIPOTENT had form'd the *World*,
And round the *Globe* his wond'rous Works had hurl'd,
Then MAN improv'd the Products of the Earth,
And gave to *Trades* and *Arts* their uſeful Birth,
And as the World encreas'd, *Men* wiſer grew,
But wanted *Something* ſtill they never knew;
'Till *One* from *Heaven* inſpir'd, with thoughtful Mind,
To work his *Fellow Creatures Good* inclin'd,
Invented WRITING;—— Then they wanted Nought,
That could at *Home*, or *other Lands* be bought;
For by this *Art* with *diſtant Climes* they dealt,
And all the *Joys* of *abſent Friends* they felt;
In *ſilent Characters* their Minds reveal'd,
O'er Hills and Dales, and o'er the Seas conceal'd,
Strange ART!— That doth ſuch won'drous Things repeat
Of ancient *Heroes*, Good as well as Great.
This *Art* to all *Mankind* its *Uſe* imparts,
Supports our *Learning*, *Merchandiſe*, and *Arts*.
Religion, *Hiſtories* of the *World*, and *Men*,
Would not be known, nor laſt, without the *Pen*.
WRITING!—O *Heavenly* ART!—What Skill can raiſe
An *earthly Voice* ſo high to ſing thy Praiſe!
Thy *Merit* is above our *Mortal Lays*.

The E N D.

BRITISH MUSEUM

SMITHSN
5 A074
MUSEUM

Round Hand

Aabcdeffffghijkllllmnoppp

qrsstuvwxyz.

ABCDEFGHIJKLM

NOP2RSTUVWXYZ

You quickly may write fair by this Example the Alphabet being comprized herein.

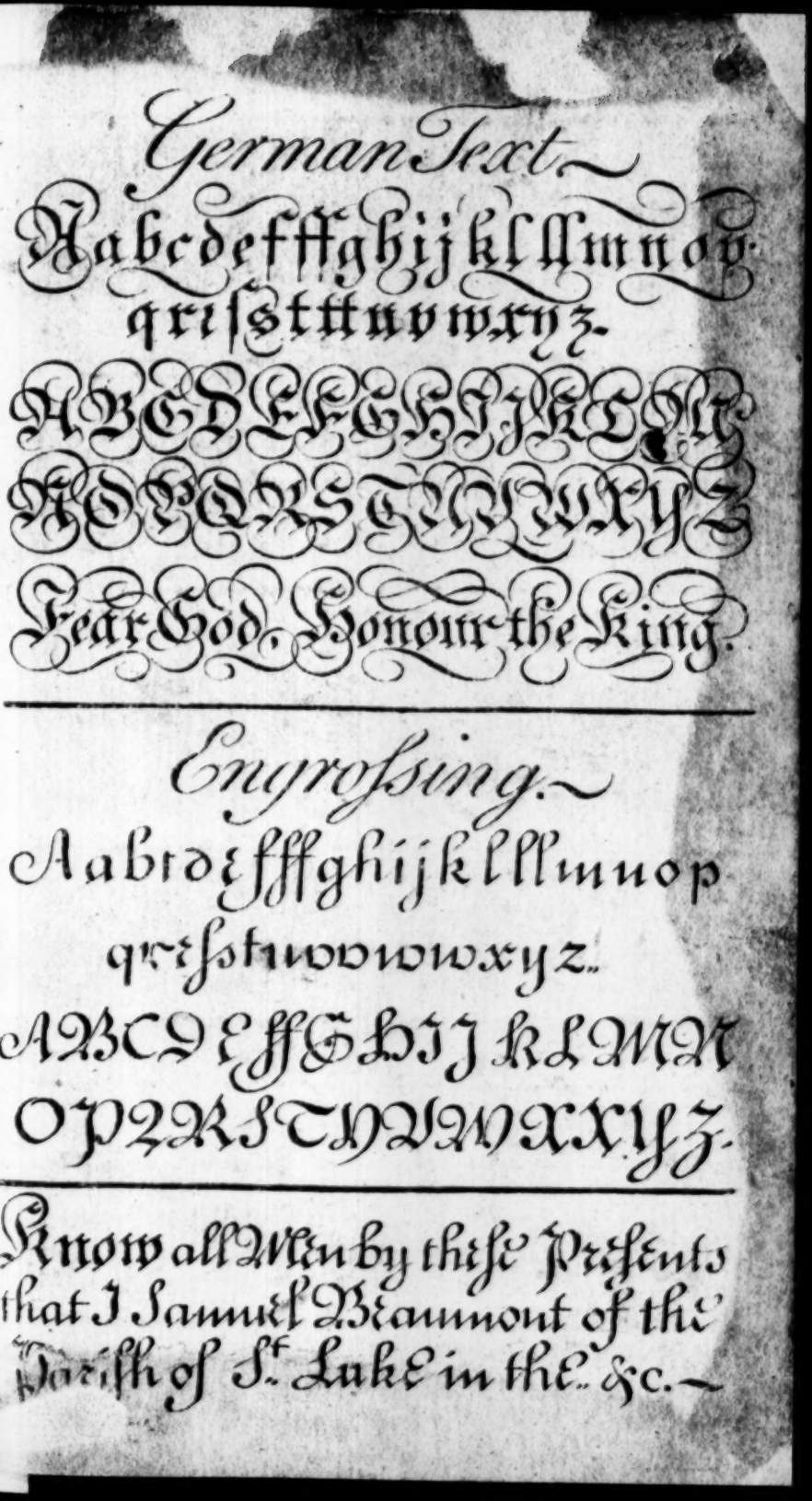
1.2.3.4.5.6.7.8.9.10.20.30.40.50.

Italian Hand.

Aabcdeffffghijklmnoppp

qrsstuvwxyz.

Prize exquisite Workmanship and be carefully Diligent.


German Text.
Aabcdefffghijkllmnnoo
qrissttuvwxyz.
ABCDEFGHIJKLM
NOPQRSTUVWXYZ
Fear God. Honour the King.
Engrossing.
Aabrdefffghijkllmnop
qrssturvwwxyz.
ABCDEFFGHIJKLMN
OPQRSTUVWXXYZ.
Know all Men by these Presents
that I Samuel Beaumont of the
Parish of St. Luke in the &c.